

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE BISHOP OF MANCHESTER'S PRIMARY VISITATION.

THERE is possibly good ground for doubt as to the suitableness to the wants of the present day of episcopal visitations. The conditions of society have become greatly changed since the opening of the present century. Intellectual culture, for instance, is far more widely diffused now than it was then. The means of communicating knowledge, or of starting a moral or spiritual impulse, are, in our day, close at hand in the newspaper press, and in other modern media of translating thought and feeling on any given subject from one mind to others. We are not much surprised, therefore, that Dr. Lee, the first Bishop of Manchester, attached no importance, ecclesiastical or spiritual, to the custom—prevalent in most dioceses—of what is described as a visitation by the bishop to his clergy, and usually signalled by a pastoral charge. Dr. Fraser, the Bishop of Manchester, does not seem disposed to take upon himself the obligations of a revived ecclesiastical custom. He discerns, however, at a glance, the opportunity which an observance of the custom offers him for discoursing in an orderly but free way upon whatever in the position, the needs, or the prospects, of the Church may appear to worthy of Episcopal comment. Hence, what is called his primary visitation charge.

We are far from convinced that Dr. Fraser has not made a profound mistake; that he would not have done better—better for himself and better for his Church—if he had not resuscitated the usage which his predecessor, with shrewd insight we think into the spirit of the times, had suffered to fall into desuetude. Dr. Fraser has voluntarily—we will not say knowingly—placed himself in a position, the moral temptations of which are far more obtrusive than any public advantages which it offers. When a man of mark, like the bishop, detaches himself, one may say, from his ordinary social surroundings, and, having ascended a well-known eminence, proclaims to all who belong to his diocese, "Now I am going to speak as bishop on the general affairs of the Church," it is scarcely within the compass of human perfectibility not to let his discourse run into those channels marked out for it by public expectation, and not to pour along those channels a greater rush and volume of expression than the occasion actually demands. The Bishop of

Manchester, we regret to observe, has not exhibited in his primary visitation charge sufficient strength of will to grapple with, and conquer, this vulgar but powerful temptation.

We had taken him to be a higher style of man—of Christian man we may say—than he has showed himself to be. We cherished the hope that he had seen too much, and appreciated too fully, what is to be learned of human nature under the influence of Divine revelation to fall into the traditional secularism which invariably creeps over the occupants of the Episcopal Bench. We almost believed that he would prove superior to the torporising influences to which English bishops are especially exposed. We are afraid that our expectations were too sanguine, and that the man, strong as he is, is not strong enough relatively to the system with which it is connected, to keep unsullied that brightness of character which he had maintained up to the period of his appointment to the see of Manchester. Perhaps we somewhat misjudge him, owing to the different point of view from which he conceives himself bound to speak, now that he is a bishop. But, in suggesting this, we are only repeating in another form, the thought to which we gave utterance a short time since, that the customs of the office and the atmosphere associated with them are, as usual, operating with deleterious effect upon the spiritual delicacy of the man.

We regret sincerely to observe Dr. Fraser passing into that style of action and speech which, instead of exemplifying the sobriety of a Christian bishop, radiates the heat of an ecclesiastical partisan. Of course, one expects him to defend the position of the Establishment to which he belongs. But there is no obvious necessity for his doing so in the tone and spirit of a platform declaimer. The temptation, undoubtedly, is strong, but we really expected that he would prove to be above it. There is an eloquence which hardly befits Episcopal lips, simply because it never indicates the possession of the highest qualities of Episcopal character. Smartness of retort, exaggeration of sentiment, untruthfulness in the intended effect upon the public mind of words which may or may not be literally true in themselves, and all that style of thing which is frequently associated with stump oratory, had better be avoided than adopted by men in the position of diocesan bishops. Dr. Fraser, for example, would have done the Liberationists more harm if he could but have afforded to do them more justice. The portion of his visitation charge which he has devoted to them is not a very creditable manifestation of judicial carefulness as to accuracy of facts, or of Episcopal taste as to measured calmness of expression. Taking the chain of sentences which he uses—whether for the purpose of pulling down the pride of his ecclesiastical foes, or of holding forth to view the theoretical beauties of the Establishment system—it is impossible not to observe that each link of it is far more imaginary than actual, and exemplifies a sentiment more nearly allied to secular than to spiritual truth. We do not profess to criticise the entire substance of a charge as voluminous as a treatise, but restricting ourselves to that portion of it which has respect to disestablishment and Church reform, we must say that the smartness and partisan dexterity which he illustrates by the mode in which he deals with these topics, painfully strike us as much more

obtrusive than the religiousness, truthfulness, charity, and candour, which should have adorned them.

Dr. Fraser's references, first of all to the Congregationalists, then to the Wesleyans, and afterwards to the Presbyterians, of England, were too much in the nature of controversial dexterity to commend them to the cool judgment of the British people. He who—to use his own words—ought to defend the Establishment, "not with the blind unreasoning instincts of religious partisanship," after having travelled through the United States of America, could hardly have supposed that he was pointing out an actual inconsistency when he denounced Liberationists for "proclaiming the insufficiency of voluntarism to maintain schools, and its adequacy to maintain churches." His sly hit at "statistics unofficially concocted in the interests of those who had twice refused to abide by the conclusions, or even to allow the application, of the test of an official religious census," suggests that, in regard to the defence of Church Establishments, a clever statement of what are assumed to be facts, but what, on full investigation, would turn out to be close approximations to fiction, is morally, not to say religiously, justifiable. And yet it has done no good in the present instance. It has made no impression likely to be of service to the Establishment—not a bit deeper or more durable than the bishop's imaginative description of his Church as one, in which "every member of the commonwealth has or may have equally secured rights, which guarantees pastoral ministrations to every nook and corner of the land, and which provides for its ministers a modest maintenance, independent of the petulances of deacons or the whims of congregations." Surely, Dr. Fraser can hardly expect that these controversial fancies of his will pass muster under careful investigation, albeit they are found even in a primary visitation charge.

THE WESLEYANS AND THE EDUCATION ACT.

THERE is no denying the weight and importance of the Wesleyan denomination. Our statistics show that in many parts of the country the Wesleyans, taking together all the various connections, provide almost as many sittings in places of worship as the Established Church. True, many of the younger societies have departed widely from the political and ecclesiastical conditions of what used to be called with affectionate familiarity "the old body." But the original society has naturally been regarded as representative; and in many political calculations, especially in the interests of the ecclesiastical party, which often betrays a crass ignorance of Nonconformity, the original society has been erroneously credited with the united strength of all its offshoots. Still, making all allowance for such mistakes, it is indisputable that the Wesleyan denomination holds a position of great and deserved influence. It is strong in numbers; strong also now in wealth; and strong, we will venture to add, in the respect and gratitude of the English people, who owe to the founder and the fathers of this society a revival of religious zeal almost unrivalled in the history of the Church. But we cannot help saying that one reason for the great interest with which Wesleyan utterances on ecclesiastical or social politics have been expected has hitherto been that indeterminateness of principle on their part, which makes it impossible to say beforehand with any certainty on what side their influence would be thrown. If there are two armies of equal size opposed to each other, a

third force of very inferior proportions becomes an object of extreme solicitude to both the others, when the designs of its commander are unknown. Hence the Tadpoles and Tapers, innocent of religion but wise in their generation, have found it necessary to flatter the Wesleyans as the forlorn hope of the afflicted British Constitution. Indeed the doubtful attitude of the Wesleyans, too often disposed to deprecate inclusion in the vulgar hords of Dissenters, has often encouraged sanguine bishops to cherish delusive hopes of an ecclesiastical amalgamation in which all the concession was to be on the part of the Wesleyans, and all the advantage on the side of the Church.

The futility of such expectations has become increasingly apparent of late; and the resolutions recently adopted by the Wesleyan Special Committee on Primary Education must scatter them for ever to the winds. The position generally taken by Dr. Rigg, on the School Board for London, where, by the practical service he is so eminently capable of rendering, he has obtained a great and well-deserved influence, has led too many, who have no other means of judging, to regard him as representative of Wesleyan opinions on the subject of the Elementary Education Act. And hence it has been supposed that in any attempt at fresh legislation for the purpose of securing religious equality in the schools, opponents might confidently count upon the strenuous alliance of the Wesleyans. The recent debate, however, has shown that, notwithstanding the deservedly high position held by Dr. Rigg amongst his co-religionists, he is very far indeed from representing the views of the majority in regard either to the advantages of the denominational system of schools or the operation of the Act in the matter of religious instruction. It is true, indeed, as pointed out by a Wesleyan minister in a letter to the *Daily News*, that the resolution finally arrived at can scarcely be regarded as a permanent settlement; but, when judged by the tone of the debate, it certainly does indicate, as this writer says, "the side upon which this body may be expected to use its influence in the future." It is notorious that in such discussions the influence of leaders who may be at variance with the majority, and a natural desire for an approximation to unanimity often combine to effect compromises which, while they afford a decent retreat for the vanquished, give no sufficient expression to the ultimate views of the victors. And this seems to have been undoubtedly the case in the conclusion we are discussing. The resolution finally adopted determines indeed that "the connexional day-schools and training colleges should be maintained in full vigour and efficiency," thus to that extent rejecting Mr. Arthur's proposal that future legislation "should gradually merge the denominational system in one of united unsectarian schools." But the same final resolution, somewhat inconsistently as we think, determines that "all future legislation for primary education at the public cost should provide for such education only upon the principle of unsectarian schools under school boards." It is difficult to see how connexional day-schools and training colleges can be permanently maintained in full vigour, which means, of course, full receipt of Government pay, when the whole tendency of legislation is to be to provide for the wants of the nation "only upon the principle of unsectarian schools under school boards." That this latter part of the resolution expresses the real issue of the discussion is tolerably clear from the course of the debate. We are confirmed in this interpretation by the strenuous opposition which was offered by the Rev. Dr. Rigg and by the secretary of the Education Committee, the Rev. G. O. Bates. But as if to prevent any misunderstanding as to the real meaning of the resolution arrived at, the committee adopted in a following sitting a series of suggestions for the amendment of the Elementary Education Act, which suggestions, excepting one or two points, would leave scarcely anything to be desired by the most extreme member of the Birmingham League. According to these suggestions the whole country would forthwith be divided into school districts under school boards. Farther, no family in the country would be without a board school, or at least an undenominational school under Government inspection within the distance of three miles. Again, no school would be reckoned as giving efficient instruction which does not offer education on conditions fair and equal to all, and accept the conscience clause prescribed by the Act. It is proposed that a new inquiry as to educational efficiency and supply throughout the country should be made by the Education Department, with a view of revising present statistics in accordance with the foregoing principle. It is manifest

that this would at once cut off such schools as that in Greenwich, to the ill-advised tyranny of which we recently called attention. Not satisfied, however, with propounding an ideal scheme, the Wesleyan Committee would give various additional powers to school boards over all recognised elementary schools whatever within their district, enabling them, at least, "to take cognisance of the sanitary condition of such schools; of the general manner in which they are conducted, including, in particular, the observance of the Conscience Clause, both in its letter and spirit; and of any complaints as to these points which may be made by parents of scholars"; any further proceedings to be, of course, by representation to the Education Department. We need scarcely say that the repeal of the obnoxious 25th Clause is insisted on, while, at the same time, the repeal of Clause 17 also is proposed; and, as a substitute for both, it is suggested that, as in the Scotch Education Act, the grant of free instruction should be made a branch of outdoor relief. To this last proposal there are very serious objections, on which, however, we cannot at present dwell. The whole of these resolutions were crowned by a very sensible supplementary resolve to increase the efficiency of Methodist Sunday-schools, and "to make better provision for the religious instruction of Methodist children generally."

It must be acknowledged that these suggestions are a very strong dose indeed after the somewhat inconsistent hesitancy of the resolution adopted at the previous sitting. With an undenominational school within the reach of every family in the country, and with school boards, not only omnipresent, but authorised to see that religious equality is maintained in all the public elementary schools of their several districts, the denominational motive for maintaining sectarian schools would be speedily paralysed; and the managers of these institutions would find it to their interest to merge them in the national system. It is a significant fact that the Wesleyan body, with so many traditional tendencies to cling to the skirts of the Episcopal Church, should have been driven, as we verily believe, by bitter experience, to take so determined a stand. They of all the Free Churches are most habitually brought into contact with the ecclesiastical domination exercised in country districts. They of all others know best how impossible it is to expect religious equality from any law which leaves those most interested in its transgression to be the judges of its meaning. And after long patience they have been compelled by self-respect to put forth a declaration which in its logical issues involves far more than a reform in our elementary education.

THE NEW DEAN OF MANCHESTER ON THE STATE CHURCH.

It is not the least of the signs of the drift of ecclesiastical opinion within the Church of England that the clergy are beginning to speak cautiously of the fate of the Establishment. The "No surrender" we heard so distinctly during the Irish Church agitation is scarcely audible now. The strain of confidently expected triumph is at least subdued. The pulse of expectation beats but feebly. The clerical mind is familiarising itself with the possibility of disestablishment. It is a step in advance to recognise the inevitable—forewarned is forearmed. Take, for example, the remarks of Dean Cowie in his installation sermon, preached in Manchester Cathedral on Sunday. Instead of denouncing religious equality, he wishes to see it. The extent to which he desires it to go, however, was not to the logical issue, but only "so far as it could be secured without endangering that system under which they had been brought up"—a position equally good in the view, doubtless, of a Mohammedan or a Brahmin—"and which has promoted civilisation in every village in the land"—although Mr. Salt, M.P., admitted at the Church Congress, at Leeds, that "hundreds of small Dissenting chapels bore witness that the Church of England services were not sufficiently provided in the outlying hamlets of our large towns"—although Canon Ryle has written that there are scores of large parishes in almost every diocese in England where "sin, and immorality, and ignorance, and infidelity, increase and multiply every year," where the parish church is comparatively deserted, and where the parochial system does nothing at all but fail and break down altogether. The Dean regarded "the Church as a national blessing," but he might have reflected that it can scarcely be a benefaction to the nation, when his own bishop has lamented as "a sad fact in their church history that, after ages of effort, those who most needed the aid and

influence of the Church were those who seldom entered it." How the clergy candidly agree! The Dean having attributed the existence of the system which, in his imagination at any rate, has been an elevating influence in every village in the land, to the magnificent endowments in its possession, it was something to discern the precariousness of worldly wealth, and the possibility of the Church having to prove itself an exalting power by its own inherent zeal and devotion. Perceiving the current of thought, and acknowledging that "the preservation of their Church Establishment was a subsidiary question" to the perpetuity of the Church of Christ, he said—"If"—there is much significance in this if—"the national will decided in favour of a change he would not despair, but would adapt himself to the new circumstances, and pray for help to meet the new difficulties." This "if" is not the word of buoyancy and confident hope. It is not the sign of a firm belief that the days of the Establishment will be everlasting. It is the acknowledgment that, as a human institution, its future is subject to the national will. But the last words show that the Dean awaits the coming event in the true spirit.

THE DISESTABLISHMENT MOVEMENT.

ROCHDALE.

On Tuesday evening last the local auxiliary of the Liberation Society held its annual meeting in the Public Hall. There was a full meeting. Mr. James Ashworth, who presided, was supported on the platform by a number of gentlemen, including Alderman Carter, M.P. (Leeds), Aldermen Taylor and G. L. Ashworth, Councillor Littlewood, the Revs. W. Best, H. W. Parkinson, T. H. Pattison, G. Turner, J. W. Gilchrist, and R. Jones; Messrs. John Petrie, sen., James Petrie, J. F. Alexander (district agent to the society), and R. Hardie (secretary to the auxiliary).

The Chairman, in his address, referred to the origin and progress of the Liberation party and to the debates on Mr. Miall's motion. He urged the meeting to increased earnestness and devotion in the cause they had at heart.

Mr. Alderman G. L. Ashworth moved a resolution in favour of the continued prosecution of their object, supporting it in a speech of great earnestness. The resolution was seconded by Mr. Alderman Carter, M.P., whose speech we report in another column. The Rev. W. Best, of Leeds, in supporting the resolution, dwelt especially on the Church Property question. The resolution was carried with loud applause.

Mr. Councillor Littlewood moved the next resolution, in support of Mr. Miall's motion, which was seconded by the Rev. G. Turner. The meeting was afterwards briefly addressed by the Rev. J. H. Pattison, the Rev. H. W. Parkinson, Mr. John Petrie, sen., and Mr. J. F. Alexander.

CHORLEY.

On Monday of last week a lecture was delivered in the Co-operative Assembly-room, by the Rev. Thomas Green, M.A., of Ashton-under-Lyne, the subject being—"Does the State-Church serve the cause of truth?" There was a large audience. Mr. W. Karfoot presided. There were also on the platform the Rev. A. Somerville, Rev. W. M. Fell, Rev. G. Whaithe, Rev. G. Ride, Mr. Lawrence, Mr. J. Hodgkinson, Mr. M. Karfoot, and Mr. J. F. Alexander, of Manchester.

After a brief speech from the Chairman, Mr. Green proceeded to deliver his lecture, which was of a very comprehensive character, characterised by great breadth of treatment, and a good deal of humour in the illustrations. The lecture is reported in full in the *Chorley Standard*. At the close several questions, some of a relevant and some of an irrelevant character, were asked, to which the lecturer, amidst a scene of some animation, replied.

BUXTON.

On Thursday last Mr. Green gave the same lecture at Buxton, when most of the clergy of the neighbourhood were present. Mr. J. C. Cox, J.P., of Hazlewood, occupied the chair, and appealed for a fair hearing, after which Mr. Green proceeded with his lecture. He had not gone far, however, when he was interrupted, and the interruptions continued. Mr. Green, we are told, sat down amidst plaudits, hisses, hoots, and groans. Mr. Brown, of the "Derbyshire Church Defence Association," then addressed the meeting, and was replied to by Mr. Green. The meeting terminated in some excitement.

BRIDPORT.

Mr. Kearley, agent for the Liberation Society, delivered an address at the Town Hall on Thursday evening last, in favour of Mr. Miall's motion. The room was filled, almost crowdedly so, with an audience whose predilections seemed to coincide with the object of the meeting. The proceedings were of a very quiet and orderly character, and not the slightest sign of dissension was manifested throughout. The Rev. Russell L. Carpenter (Unitarian), presided, and he was supported by Mr. G. Kearley (the deputation), the Rev. F. J. Austin (Independent), Rev. T. C. Finch (Baptist), Rev. John Williams (Unitarian, from America), Mr. Arthur Reynolds (Society of Friends), and Mr. Geo. B. Ewens.

We have given the Chairman's speech in another

column. After this Mr. Kearley addressed the meeting amidst loud applause, and was followed by the Rev. F. J. Austin, who moved the adoption of a petition in favour of Mr. Miall's motion. Mr. Arthur Reynolds, in seconding the motion, referred especially to Canon Girdlestone's article in *Macmillan's Magazine*, and the resolution was adopted. The Rev. John Williams, late of Boston, United States, next made a speech on religious equality in the United States, for which we hope to find room in our next number.

TUNBRIDGE.

On Tuesday, Dec. 3, a public meeting was held in the Town Hall here in support of Mr. Miall's motion. The Rev. J. Radford Thomson, M.A., of Tunbridge-wells, presided, and opened the meeting with a very able address. Mr. Geo. Kearley, of the Liberation Society, spoke at some length, and the meeting was addressed by the Rev. J. Turner, Mr. Jos. Izard, and other friends. Resolutions in support of Mr. Miall's motion, and of a petition to Parliament in its favour, were carried unanimously.

ASHFORD.

We regret to have omitted the notice of a stormy meeting at Ashford, in Kent, which took place towards the close of last month. The meeting was attended by Mr. Kearley, of the Liberation Society. Mr. John Elgar, of Canterbury, occupied the chair, and the Assembly Room was well filled. The Chairman had made a little progress when the Rev. W. Clementson, of Bithersden, interrupted him in regard to a statement respecting the practical operation of the Test and Corporation laws, crying "Shame" and "Proof." The Rev. J. P. Alcock, vicar of Ashford, followed, and from this time the lecturer was constantly interrupted by the two reverend gentlemen, who seemed to be very excited. A stormy discussion followed the lecture, and opposition was made to adopting a petition in favour of Mr. Miall's motion, but it was carried by a large majority. The local journal states that this was the stormiest meeting held in Ashford for many years.

NORMANTON.

On Saturday last a meeting was held at Normanton, Mr. H. Burnley presiding. The meeting was addressed at length by Mr. John Andrew, of Leeds. A long discussion then took place on the question of tithes between the representative of the Liberation Society and the Rev. J. Y. Seaton, of Cleckheaton, the latter maintaining that they were the property of the Church of England, as, in the first instance, they were given voluntarily. No resolution was put to the meeting, which was brought to a close by a vote of thanks to the chairman.

JUMP, BARNSLEY.

An excited meeting has also been held at Jump, near Barnsley. It was addressed by the Rev. H. Watts, and presided over by the Rev. R. F. Brown. The lecturer was not allowed to proceed in quiet, and a hot discussion took place, the Rev. H. Clayforth, rector of Wombwell, "taking up the cudgels" on behalf of the Church. The meeting, however, terminated amicably.

HACKNEY—CAMBRIDGE HEATH.

A meeting was held on Tuesday at the Congregational Church, Kingsland-road, in support of Mr. Miall's motion. The Rev. W. Marshall presided, and Mr. J. Carvell Williams attended on behalf of the Liberation Society. The Rev. J. A. Picton and several other speakers addressed the meeting.

HACKNEY—SOUTHGATE-ROAD.

A second meeting for the borough of Hackney was held on Wednesday at the Congregational Church, Southgate-road, the Rev. J. Spong in the chair. It was addressed by the Rev. W. Miall, Mr. Lang, Mr. Chas. Reed, M.P., the Rev. J. Ellis, and Mr. H. M. Heath. An amendment was moved to the adoption of a petition, but only five hands were held up for it.

OTHER MEETINGS.—We have also received notices of a meeting at Windsor on Thursday last, addressed by Mr. George Howell; and of five lectures recently given at Arnold, Beeston, New Beaford, Bulwell, and New Leaton, by the Rev. W. Callaway, of Birmingham.

The Rev. J. C. Ryle, vicar of Stradbroke, writes to the *Bradford Observer*, that he is quite prepared to answer the lecture of Dr. Enoch Mellor's, and to defend his pamphlet in behalf of the Establishment, as soon as the state of his health permits. Of the pamphlet he says:—"I am not one jot ashamed of it. I will stand by every page of it from first to last."

THE BISHOP OF MANCHESTER'S CHARGE.

The Bishop of Manchester made his primary visitation of the clergy on the 3rd, and delivered his pastoral charge in the Cathedral at Manchester. His lordship's address was a very voluminous document. After noticing the fact that for seventeen years the diocese of Manchester has been, so far as he could judge, effectively administered without those recurrent gatherings of the bishop and clergy which are in common use elsewhere, he said that such gatherings of the clergy also fulfilled an important use in enabling them to realise that they are brethren—members of one great Church, not of opposed ecclesiastical parties; and taught them to realise how much more vital and how much more numerous were the matters, whether ritual or doctrinal, upon which they are agreed, than those upon which—

sorely against their wills, he trusted—they are constrained to differ. Never, perhaps, in the history of the Church of England was it more necessary to prevent an institution which might thus be turned to profitable account from falling into desuetude than now. National churches had, in this nineteenth century, fallen upon difficult times. They were assailed violently from without and from different sides; they were in danger, it was asserted, of collapse or disruption from within. The attacks upon their position were so persistent and so sustained that, knowing the inflammable materials of which popular passions are made, and the ease with which imperfectly informed crowds can be swayed by the plausible rhetoric of able speakers, they might be excused if they felt, not, perhaps, any serious alarm, but at least a certain measure of hardly comfortable anxiety. This anxiety was not for themselves. Their own personal, pecuniary interests would be secured, or at any rate equitably compensated, by that consideration for vested interests which has become a principle in England in every large measure of reform. Their anxiety, then, was not a selfish one for themselves, but for the nation, and for the interests of religion itself, of which they believed a national church was the only effective and permanent guarantee. Gladly as one would avoid on such an occasion the temper and the retorts of controversy, it seemed hardly possible to do so in Manchester, the scene of the famous Nonconformist Conference of January, 1872. Here it was, after the disastrous defeat in the House of Commons of May 9, 1871, that the forces arrayed against the Church—they were hurt if called enemies—rallied, reorganised, and devised the plan of a new campaign. They addressed themselves with undaunted spirit to the undertaking proposed to them by the Premier of converting to their opinions the majority of the people of England. To this work they had since girded themselves with no ordinary vigour. The newspapers had teemed with reports of conferences, lectures, addresses, challenges, and statistical returns. And yet as the sound of the strife reached his ear, the war cry seemed rather loud than full. The army drawn up in line against the Church was mainly recruited from two—he admitted, great—denominations which had been known throughout their history for special hostility to the order and discipline of the Church of England, but which could not claim to themselves the title of "representatives" of Nonconformity. They were fighting for principles which they themselves had not always consistently held, and which many Nonconformists did not hold now. The great Wesleyan community had not yet shown any disposition to join in the attack upon that Church, in the faith and discipline of which their founder wished to die, and from which they had not to this hour proclaimed themselves to be dissenters. What would it be, but as "life from the dead," if this important Christian body, identical with the Church in faith, superior to her in the effectiveness of discipline, could once more be incorporated with her? He knew the difficulty of the question of orders; but surely upon Wesley's principles, and in the interests of Christian unity, this was a difficulty not impossible to be overcome. It was an important and indeed an urgent question, what principles or course of action Churchmen should adopt in order to defend an institution which they cherished, not with blind unreasoning instincts of religious partisanship, but upon the motives of a liberal and generous patriotism. They charged with inconsistency those who in the same breath proclaimed the insufficiency of voluntarism to maintain schools and its adequacy to maintain churches. They demurred to accept the accuracy of statistics, whether as regarded church accommodation or other facts of a like kind, capable of being represented by figures, unofficially concocted in the interests of those who had twice refused to abide by the conclusions or even to allow the application of the test of an official religious census. They observed, as admitted by themselves, that the principal voluntary and free denominations outside the Church were not increasing in the number of their members. They noticed further that some of them—the Presbyterians of England—were making strenuous endeavours to raise a sustentation fund (which for all practical purposes was an endowment), on the express ground that, except with the help of contributions from the wealthier congregations, the ministrations of religion in the more destitute districts could not be maintained. They had heard the confession of Mr. Spurgeon, that many able preachers whom he had trained and sent forth could not obtain as large an income from the liberality of their congregations as was earned by the day labourers who would be engaged in building the chapel of which he was laying the foundation stone. All these observations put together forced Churchmen to the conclusion that in an established national church, in which every member of the commonwealth has or may have equally secured rights, which guarantees pastoral ministrations to every nook and corner in the land, which provides for its ministers a modest maintenance independent of the petulances of deacons or the whims of congregations, they had an institution worth defending, and which they purposed by every legitimate means to defend. Pictures, painted by clever artists, contrasting "the parish church, aristocratic, cultured, proper, but with the cold propriety of death," with "The Little Bethel, or cottage preaching-room, homely, irregular, vulgar even, but quick with spiritual life," were no doubt brilliant and fitted to catch and fix the eye. But were they lifelike?

Was this contrast to be seen in "thousands of English parishes"—there were but 12,000 altogether—last Sunday? When he read impassioned utterances like these—of which they had had enough and more than enough during the last few weeks—and then quietly reflected on the actual phenomena of English society and modern religious life, he awoke as from a dream. He could not recognise this Church of England—this decrepit, vicious, unhallowed, obstructive institution—the home of the stolid, the ignorant, the impious, the brutal, which had been so passionately described. Nor could he discover "those thousands of Little Bethels shaken by the spirit of God" from which issued week after week crowds who proved the unmistakable reality of their religious emotions by the changed and improved character of their lives. He saw upon the soil of England an ancient institution called the National Church, whose roots run deep below the whole social fabric, which is intertwined not only with the social and civil life of the nation as a whole, but with the domestic interests and charities of almost every English home,—a Church which has given the people the Bible in their own tongue, and the most sober and yet fervent manual of common prayer possessed by any nation in Christendom—which is doing the work which the nation expected her to do, and so fulfilling her claim for the possession of those exceptional advantages which were conferred upon her for accomplishing work done for the nation. She had confidence in her system, and she thought that she was entitled to develop it without being suspected of a desire of encroachment. If 76 per cent. of the children educated in all the week-day schools of England are being educated in hers, she maintained that her management of those schools could not have been such an invasion of the rights of conscience as it was sometimes bitterly represented to be. If people were free to worship where and as they pleased, if all the rights of all denominations were equally protected by an impartial administration of law, she thought that the claims of religious equality—not as an abstract theory or a vague general sentiment, but as a practical fact, such as those with which alone statesmen care to deal—are adequately satisfied. He claimed no more for the Church of England than that she is doing her work with a fair measure of success and a fair measure of faithfulness. He was too painfully alive to many obvious defects in her system, and many patent scandals in the actual working of that system, to advance more. It had been suggested to him more than once, both by some of his clergy and by leading laymen, whether in view of the attacks to which they were exposed it would not be well to establish some organisation for the especial purpose of Church defence within the diocese, either as a branch of one or other of the organisations already existing, or an independent organisation of their own. Without wishing to fetter the action of others, still less from any lukewarmness in the cause, he confessed to having a general dislike and mistrust of all similar organisations, which seemed to have an almost necessary tendency to become partisan in their character. He should not like to sacrifice the independence of the diocese or his own to a "head centre" localised in London. He doubted whether the accepted apparatus of a paid staff, travelling agents, circulated pamphlets, leaflets, &c., was as effective as it was costly. He dreaded the din of war which would soon be echoing through the land, if meeting was to be followed by meeting, lecture to be answered by lecture, and all mens fiercest and bitterest passions were to be enlisted in the fray.

Non tali auxilio, nec defensoribus istis,
Tempus eget.

They might safely trust that the good sense of the people of England would not be misled by palpable misstatements or gross exaggerations, while virulent displays of animosity and polemical bitterness would surely react in favour of those against whom such weapons were directed. The Church's truest defence lay in the faithful discharge of her duties. The bishop then went on to speak of the necessity of Church reform. They wanted more power of exercising discipline over the clergy, a reform of the patronage system and the abolition of the scandal of the sale of next presentations and rearrangement of benefices, and a reform of the Ecclesiastical Courts and their modes of procedure. In the remainder of his charge, the bishop expressed his opposition to the Occasional Sermons Bill and Mr. Osborne Morgan's Burials Bill, discussed the question of evening communion, which he refused to discountenance, and the Athanasian Creed, and reviewed the progress of Church work in his own diocese. On some of these points his lordship spoke more fully at Lancaster.

The *Times*, commenting upon the Bishop of Manchester's charge, observes that every Englishman will take in good part Bishop Fraser's assertion upon which a good many will still feel a doubt—that a national church is the only effective and permanent guarantee for the interests of religion. No one can hold any office in a national church, whether on the highest or the lowest step, without thereby committing himself to the opinion that a national church is, in this country at least, a religious necessity. Yet there remains one little fact, something more than a little cloud on the horizon, that has to be taken into account; for it is only too likely to be taken still further into account in our future legislation. The majority of the people of these isles, and a very decided majority of the British constituency, not only are not members of this

national church, but are decidedly adverse to it on one ground or another. Even if they desist from actual attack, and are disposed to give a truce to religious controversy, their adverse sentiments cannot fail to have a strong negative effect. For example, Dr. Fraser wishes Parliament to pass an Act for simpler, readier, and cheaper enforcement of church discipline. But what is it he is asking for as if it were nothing that anyone could reasonably object to? He is asking for special and highly exceptional laws, contrary to the general spirit of British society, for the better welfare of a religious establishment in which only two-fifths of that society are interested. The *Times* suggests these difficulties not at all to disparage the fearless frankness and patriotic confidence with which Dr. Fraser calls upon the State to do its duty to the National Church. By all means let all parties ask what they conceive they have a right to ask. The nature and amount of their demands will help to the due appraisal of not always to the full elucidation of our perplexities. Dr. Fraser tells what the Church of England wants—not too soon, for her rivals have latterly told us very plainly what is the least they will be contented with. Parliament will have to decide one day, if not very speedily. For the present we are all on our trial.

At a meeting in support of the Diocesan Church Building Society, held at Oldham on Thursday night, the Bishop of Manchester objected to a statement in an article of the *Times* of that day. He must demur to the writer's assumption that the Church of England was "a religious establishment in which only two-fifths of British society are interested." In the first place, he might say that a great deal more than two-fifths were "interested" in the Church, for those who were enemies to the Church apparently took a very lively interest in it, so that he was quite certain the whole of the English people were interested—whether or not their interest was quite the sort of interest he wished to see encouraged. But he was certain, also, that if he were to say that three-fifths of the English people at least—thus turning the majority—had such an interest in the Church of their forefathers that they did not wish to see it destroyed, he believed he would be very much nearer the truth than the *Times*.

PUBLIC MEN ON ECCLESIASTICAL QUESTIONS.

The Bishop of Peterborough on Friday addressed a public meeting in that city on Church defence. He should be sorry to see the day when the clergy would become politicians, but a considerable number of persons were combining together to make a vehement, persistent, and vigorous onslaught on the Church Establishment, and it became a serious question to decide what they were to do under such circumstances.

He was one of those who believed that the best defence of the Church would be the clergy doing their work thoroughly. The English nation, being eminently practical, would never decide the question of the Church Establishment upon purely abstract principles. He said this, not because he was at all afraid to have the question discussed upon abstract principles, because he believed that as regards abstract principles Churchmen were right and their opponents were wrong, but, as a matter of fact, he believed that politics were settled by the English people in an eminently practical manner, and he did not think that the question of the Church Establishment would ever be settled upon the abstract principle of religious equality. What the English people would say to themselves would be, "Here is a great national Established Church; is it doing its work?" If it were doing its work, depend upon it the English people would not meddle with it. But if it were not doing its work, no amount of effort could save it. The clergy might be told, "Why do you trouble yourselves, then, about Church defence? Why do you not go on doing your work in your various parishes?" His answer to this was that political changes in England were now made in a hasty and inconsiderate manner. Political power had passed into the hands of the masses of people, who were but imperfectly informed upon public affairs. It was no disrespect to say this of the masses, seeing that an Act of Parliament had lately been passed to provide further compulsory education. As the matter at present stood, the more vehement and the more inflammatory attacks made upon the Church were the more likely to "go down" with the masses, imperfectly informed as they were as to the real facts of the case. What the Church of England required was ten or twenty years in which to prove what those real facts were. He thought the real danger of the Church of England, and not only of the Church of England, but of the other great institutions of the country, was the risk that their fate might be decided before the English people were sufficiently informed as to all the facts. The fate of the Church might be decided in one of those political crises, which the people, generous as they were, might afterwards deplore, but which could not be recalled, seeing that there was no step backward in political life. The friends of the Church must follow in the track of the Liberation Society and its supporters; misrepresentations must be met by true representations, incorrect statements must be met by correct statements, and exaggerations must be met by corrections. A full and entire statement of all the facts of the case must be fully, clearly, and, above all, rapidly, put before the great mass of the English nation if the battle of the Church was to be fairly fought. This being the case, there was a special necessity for the formation of an institution such as that which now commended itself to the notice of the meeting. He did not consider that the pecuniary interests of bishops and parsons were concerned in the matter; not even the most bitter assailant of the Church proposed to take the leaves and fishes from their present possessors during their lifetime. No one wished to turn the bishops and the clergy out to starve; but there were

great principles involved in the matter. It was for the laity to consider whether it was not very important to them to preserve the national Church for themselves and those who would come after them; and although, as he had already observed, he did not wish the clergy to become politicians, still he felt that the occasion was one in which they were bound to come forward to help the laity, and to show that they were not indifferent to the attainment of so important an object. No one recognised the necessity for Church reform more than he did; but if we were not to defend the Church until she was reformed, he believed we should have nothing to defend. (A laugh.)

Mr. HORSMAN, in addressing a crowded meeting of his constituents at Liskeard on Thursday, said that in respect to the Education Act he warned the Government in 1870 of the danger they were bringing about by discarding their Nonconformist friends, and the disruption, which he then said would ensue, had come about. In every district in the country the Act had raised a religious war. He voted in favour of Mr. Dixon's motion last year, and in favour of Mr. Candlish's for bringing in a bill to repeal the 25th Clause. That clause must and would be repealed, and there were good indications of it. In 1871, Mr. Forster treated the attitude of the Nonconformists as not of much consequence, but last session he changed his tone. A national system of education was one in which Protestants and Roman Catholics, Churchmen and Dissenters, could all be educated together; but how could that be done if the schoolmaster taught religion? It was no good to read the Bible without note or comment, as this would be nothing but an idle form. Men who held that opinion were as religious as any in the community. He agreed that religion should be the first object of education; but should it be given by the schoolmaster in an unsatisfactory and imperfect manner, out of school by the parents, or by ministers? Universal school boards and the compulsory system must come. In the future Government were committed to two measures—first, a bill for Irish education, the provisions of which he could not anticipate. Priests in Ireland insisted on a change by which the whole education should be handed over to themselves, and although various Governments had tried to effect a compromise they had not been successful. Time would show whether Mr. Gladstone would succeed or not, but he was confident the Liberal party and Parliament would not permit education in Ireland to be handed over to the Roman Catholics. The question respecting disestablishment, Mr. Horsman urged, was not yet ripe for decision, but disestablishment was sooner or later inevitable; and whenever the time came that the continually augmenting ranks of Nonconformists had so swelled as to outnumber adherents of the Church, then the majority of Parliamentary representatives would be found on the side of disestablishment, and the vote on that question, concerning which he, last session, abstained from voting, would be in the affirmative.

Mr. DILLWYN, in addressing a meeting of his constituents at Swansea last week, said he was formerly in favour of maintaining the connection between Church and State, but he had lately changed his opinion. He thought it was an illogical arrangement. Still it had its advantages, and as a political institution it assisted in preventing religionists from clashing one with another, and acted as a moderator so long as it carried an undivided and united front. He also thought it a very useful institution, inasmuch as throughout the country it provided a number of very excellently educated men, of some position and property, who acted in a charitable way towards poor people. ("Hear, hear," and cheers.) In that respect, he thought, the country was under great obligations for the connection between Church and State. Still, it was an illogical arrangement that the Church, which professed to be a national Church, should represent the religious views of only a section of the community. The Church had a higher mission to perform than that of either a political institution or of a mere agent for charity. It was intended, in some respect, to regulate religious thought; and although it was the Church of only a section of the country, so long as it presented an undivided front, he believed it would be useful as a religious institution. (Hear.) The establishment of the Church was the result of a great compromise, and, as with other great compromises, it had left many antagonistic principles. It was a compromise against priestcraft and free thought. The two great principles in the Christian religion were priestcraft and free thought, and he believed all the other principles of religion resolved themselves into these two. Those principles were embodied in the constitution of the English Church at the time of the Act of Uniformity, and that being the case, of course it gave a great latitude to dissensions throughout the Church, and the result had been that as religious thought increased it became much more earnest. There were a great many clergymen in the Established Church who were quarrelling and bickering over the questions as to whether certain practices should be carried on or not—whether candles should be lit upon the altar—and while these dissensions were going on he thought the Church was in danger of being divided against itself. Looking at the schisms which were within its pale, he thought it could not stand much longer as a national Church. He had come to the conclusion it was not in the interests of true religion, or to the advantage of the country, that the Church should be longer maintained as connected with the State. (Hear, hear.) He had, therefore, once or twice voted with Mr. Miall for the severance of that connection, and

would do so again when the question came before Parliament.

At the meeting convened by the local committee of the Liberation Society at Hackney, on Wednesday evening last, Mr. CHARLES REED, M.P., remarked that this was not a meeting for abusing anybody. But they sought to know whether it was desirable that the secular State of this country should take under its care and subsidise one sect of Christians.

The Church of England when he first knew it was a Protestant Church. It was not for him to say that in the main it was not a Protestant Church now, but he was confounded by what he saw. When he saw that bishops, who had the power to prohibit and to inhibit the lower clergy when they did not uphold Protestantism, and that they did not exercise this power, he said this was treachery to the nation, which supposed that it was maintaining an establishment for the purpose of supporting Protestantism in this country. He knew that in that neighbourhood Protestant pulpits were not used for Protestant purposes. He would rather have the real thing as he had seen it in Italy, the devout, ignorant worship of the people. The Church of England had a claim on the country when it was a Protestant institution, but that claim was decreasing. There were godly men in the Church, and he said to them, "Deal fairly with your own conscience; and if you cannot approve of those things, then come out of her communion." When the Church of England was the Church of the majority of the nation, he thought it had a claim to be maintained, but ever since the year 1842 there had been a reduction going on in the number of its adherents, and an increase of a remarkable character in the number of Free Churches, and at this moment the Church of England was not the Church of the majority. Then it was said when he was young, that the Church of England was valuable because it was the Church of the poor. He had sometimes gone into the churches of the City of London on a Sunday, and he had counted nine, fifteen, and twenty-five, in splendid edifices erected for the worship of God in the midst of a large population. It was true that a large portion of the population of the city left it on Saturday night, and did not return till Monday morning, but those who remained were householders, clerks, and the poor, who constituted a considerable number, but they did not attend the churches. It was true also that there were few chapels in the city, but they were well attended. If the Church were disestablished no doubt denominations would always exist, and the Church of England would be one of the noblest when it was free. God's work would never be done thoroughly in this land but by the unity of all God's people. Let there be a hearty union of all Christians, and let the State confine itself to secular affairs. (Cheers.) He had the most earnest conviction that after some time and after an earnest but peaceful controversy, this end would be accomplished, not by Nonconformists, but by the members of the Church of England itself. (Cheers.)

OPPOSITION TO DEAN STANLEY AT OXFORD.

An extraordinary step has been taken by some members of the Convocation of Oxford in opposition to the appointment of the Dean of Westminster as one of the select preachers of the University. A letter, bearing the signatures of Dean Goulburn, Dr. Trower, Dr. Cotton, and several Fellows of the University, has been addressed to the other members of the Convocation, urging their attendance on Wednesday (to-day), when the appointment of the select preachers will be made, in order to prevent that of Dean Stanley. In a letter to the Dean, which contains epithets expressive of unlimited admiration for his character and abilities, Dr. Goulburn explains his motive for the course he has taken, which is, that Dean Stanley is "in the habit of throwing the whole weight of his high character, brilliant abilities, and eminent position into the support of the Rationalistic school—a school which seeks to eliminate from Christianity both its doctrinal and supernatural elements." Dean Goulburn adds:—

I hold it to be the paramount duty of every Churchman and every Christian to take every opportunity of entering his protest against the views of this school, which I honestly believe to be undermining the faith of many young men, and paving the way for the total rejection of revealed religion; and therefore it is that my name will appear among those who are endeavouring to oppose your appointment, and who intend to give an adverse vote, when your name as select preacher is admitted to Convocation.

Five members of Convocation, the Rev. J. W. Burgon at their head, wrote on the 3rd inst. to the vice-chancellor, acquainting him with their intention to oppose Dean Stanley's appointment as select preacher, and asking him to name a day for the election which should be convenient to non-resident members of the university. In his answer the vice-chancellor characterised the intimation of intended opposition as an announcement "that non-resident voters will be brought up for the purpose of passing a censure upon those whose duty it is to nominate select preachers, and especially upon the vice-chancellor, who is required to approve of each name that is to be submitted to Convocation." At the same time Dr. Liddell promised to fix a convenient day. Mr. Burgon, in rejoinder, disclaimed any intention to pass a vote of censure, a disclaimer for which the vice-chancellor thanked him, but added:—"Intentions cannot alter facts. If you persist in your purpose and are successful, your vote must be, and will be, a vote of censure upon the board generally, and upon myself in particular." This elicited a long letter from Mr. Burgon, in which he said that he and others opposed the appointment of the Bishop of Exeter as select preacher last year, but the vice-chancellor put the names so

rapidly that there was no time for the opposition to take effect. He adds:—

How much offence was created on the occasion alluded to, I forbear to recall. A protest penned by a member of Convocation was brought to me the same evening, which (for peace sake) I suppressed. But the moral of the entire incident was clearly this—that members of Convocation are fully aware that the duty of confirming or else of vetoing certain appointments is imposed upon them by the statutes of the university, and, further, that they are prepared to discharge the latter duty as often as the painful necessity may arise. But the peculiar tone of injured dignity which you have seen fit to adopt on the present occasion is intelligible only on quite an opposite theory—viz., that you and your colleagues are five irresponsible personages, who have an absolute right to prescribe to the university who shall be its select preachers. You rebuke. You almost threaten. One would suppose that my friends and I had been guilty of insubordination and outrage. I maintain, on the contrary, that we are only respectfully preparing to exercise our undoubted constitutional prerogatives, and I shall be astonished indeed if any difference of opinion shall be found to exist on the subject among independent members of Convocation. So far from its being a "fact" that we desire to pass a "vote of censure upon the board generally and upon yourself in particular," I take leave to point out that our vote will not be even a vote of censure on Dean Stanley. We shall simply be declining to accept him as a select preacher before this university. That is all. And, speaking for myself, I will not hesitate to explain the considerations which prevent me from accepting your nominee. I cannot think the advocate of the Westminster Abbey sacrilegious communion; the patron of Mr. Vance, the Unitarian teacher; the partisan of Mr. Voysey, the infidel; the avowed champion of a negative and cloudy Christianity which is really preparing the way for the rejection of all revealed truth—a fit person to be selected to address the youth of this place from the university pulpit.

Two other letters passed, in which the vice-chancellor maintains that the opposition, if successful, will be a vote of censure, and Mr. Burgon that it will not.

The *Times*, commenting on this correspondence, observes that it will seem to the public in general that, so long as the Establishment exists, opposition to the appointment of a man like Dean Stanley, on the uncomprising grounds alleged by Dean Goulburn and Mr. Burgon, is inconsistent with a loyal acceptance of the conditions under which they themselves minister. What is the use of a legal establishment if it ensures no mutual tolerance among those who enjoy its privileges? But, further, the repetition of these appeals to non-resident members of Convocation will before long raise a question which affects intimately the privileges of the university. The country clergy are an estimable body of men. They are not the university, and they do not really represent it. Should Dean Stanley be rejected on Wednesday, the vote will be one more proof to the real constituency of the university that a total change in its organisation is needed.

The *John Bull* publishes the following from a "very distinguished resident":—"After long and anxious consultation, we have resolved we cannot stand the organised attempt to preach infidelity from the university pulpit any longer. The vice-chancellor's appointment is only part of a definite scheme, but we feel we must crush it at once; if not, we have no further rallying point. If necessary, the sermons must go altogether, for nothing can be worse than such centres of propagandism in the hands of Broad Churchmen. Members of Convocation should think nothing of the trouble. It would be a good lesson to those who play with heresy. The supporter of Colenso and Voysey cannot be a proper teacher of our youth. The Liberals will be very cautious about future appointments if we throw this out. As Lord Salisbury said at Leeds, now is the time for Churchmen to rally round their university, and show that the abolition of tests will not make any difference in their resolution to keep them practically for the Church."

BRITISH AND FOREIGN SCHOOL SOCIETY.

The annual gathering of present and former female students of this society's training college was held at Stockwell on Thursday evening last. A large number met together at tea, and after inspecting the drawings and needlework exhibited, assembled in one of the large rooms, when Mr. John Macgregor (Rob Roy) took the chair, and was supported by Messrs. Saml. Gurney, John Corderoy, Hugh Owen, Hull Terrell, and other friends of the institution. The secretary, Rev. Alfred Bourne, briefly stated the object of the gathering, and mentioned that there were at present 124 students, seventy of whom were about leaving to take charge of schools, and the remainder would after Christmas enter upon their second year's course of study. There were a large number of candidates applying for admission. After the singing of a glee, the examination papers were handed round and questions therefrom answered by the students who had passed the examination. The subjects not only included the usual ones, but domestic economy also, and some amusement was caused by the elaborate answers given respecting the cooking of Australian meat and the preparation of various items of cookery, a subject in which the students have the opportunity of making practical experiments in the model kitchen of the institution. Some prizes for proficiency in physiology were then distributed by the chairman, who afterwards addressed the students in an appropriate and humorous speech. Music, singing, recitation, and readings by the students pleasantly occupied the remainder of the evening,

and the meeting concluded with the reading of a portion of Scripture and prayer.

A similar gathering of the male students was held on Friday evening at the Borough-road College, when the chair was occupied by Mr. Joseph Gurney, supported by Messrs. G. Sterry, Norton, Hugh Owen, J. Corderoy, Geo. Howard, P. Campbell, and other gentlemen. The principal, Mr. J. C. Curtis, B.A., read a report from which it appeared that there were 128 students, fifty-nine of whom had just completed their second year's course, nine were about leaving. The last examination had been very satisfactory in respect to the number of passes. The students read their answers to some of the questions. The chairman distributed the certificates to those who had been successful until the arrival of Dr. Carpenter, who had agreed to address the students, but had been unavoidably delayed. After an interval of singing, Dr. Carpenter said it was with very great pleasure that he had accepted the invitation to address the students that evening. The work done there was the training of the faculties of their minds so that they might be able to train others, and he wished to make a few remarks on what the educator's aim should be. Education is the drawing forth of something within us which belongs to our nature. There is nothing so well established as the great fact of the automatic character of our faculties. He meant that spontaneous action of the mind which goes on whether we will or no. A Glasgow police inspector once said to him that it was no use quarrelling about who should educate the gutter children, for if no one else did the devil would. And that was quite true, for the education of the streets sharpens the intellectual faculties, but the moral training is of the very worst kind, for it goes altogether in the direction of selfishness and the gratification of the animal passions. The first thing to be done with such children as these is to make them understand that they have a will and a power of self-control if they will exercise it. One of the most important means of deterring from bad habits is to set good motives before the mind, and to engage it in something opposed to those habits. The habit of concentrating the mind on that which you are about should also be acquired, and having made up your mind as to the duty of the hour, do not be diverted from it. The mind needs to be trained and exercised the same as the muscles of the body do. Willfulness is, in reality, will-emptiness, for it is the absence of will that causes the erratic movements which are known as willfulness. This is illustrated by a person under the influence of Indian hemp or of alcohol whose will is weakened or paralysed. The power of contesting these volitions is what education has to impart. The foundation of the moral powers and of attention is laid in the two first years of infantile life. With regard to the means of drawing forth these faculties and disciplining the mind there are various modes, but he had come to the conclusion that more depended upon the teacher than upon the study itself. Almost any study may be made an exercise for disciplining the mind. It is very important to cultivate the power of accurate observation and then to bring the reasoning power, to bear upon those observations. It is also very important that we keep our attention fixed on higher things. What makes our work valuable is that every man in his own sphere may make his own mind a temple of worship, and if we habitually keep our attention fixed on duty as our guiding star, the happier we shall be. Dr. Carpenter concluded amid much applause, and after a vote of thanks to him and the chairman, the meeting separated.

ADDRESS BY

THE REV. J. G. ROGERS IN REPLY TO MR. KNATCHBULL-HUGESSEN.

On Monday evening last, the Rev. J. G. Rogers, B.A., of Clapham, delivered an address in the Assembly-rooms at Deal, in reply to the recent speech made by the member for that town, Mr. Knatchbull-Hugessen, to his constituents. The chair was taken by Dr. Hillier, of Sandwich.

Mr. ROGERS stated that his visit was in no way connected with local politics, but was simply for the purpose of replying to the speech delivered by Mr. Hugessen, who had raised a question between himself and the Nonconformists of England. Mr. Hugessen was not only the member for Deal; he was a member of Her Majesty's Ministry; he was in close communion with the leading members of the Government; he was a representative of a certain section of the Government and of the Liberal party; and as he had dealt openly with Nonconformists, it was the duty of Nonconformists to deal openly with him and with all those whose views he was understood to express. (Cheers.) He told them that when he went back from Sandwich last year after his remarkable speech on the Education Bill, several members of Parliament congratulated him upon his openness, and his idea seemed to be that there were a great many members on the Liberal side of the House who, though they would not dare to tell Dissenters what they thought, yet sympathised thoroughly with his opinions, and would utter them themselves if they only had the courage. This rendered it still more necessary that the Nonconformists should accept the challenge thrown down to them, and should let their opponents understand what the Nonconformists meant to do, and what were the motives and reasons of their procedure. He frankly told Mr. Hugessen that his speech was really that of a Tory representative. The hands were those of Esau, but the voice was the voice of Jacob.

(Laughter.) The three points which the speech brought prominently forward were those of disestablishment, of education, and of that relation that had prevailed, and would prevail, between the Nonconformists of England and the Liberal party. As regarded the first point, that of disestablishment, Mr. Hugessen did not raise the issue which Nonconformists desired to raise. His question was, "What good will it do? What harm will it do?" These no doubt were important questions, but there was a question which preceded them both, and which it was infinitely more important to settle than either the one or the other, because if it were settled the others would follow. The question which ought to have been raised was, was an established religion justice to the community at large, or was it not? Was it in harmony with the principles of the Gospel, and with the principles of political justice? If it was, then he (Mr. Rogers) was quite prepared to say that great harm would be done by disestablishment. If, on the other hand, an establishment was unjust in principle, if it pressed unfairly upon a certain portion of the community, if it was not what was required by the Gospel of Christ for its maintenance, then they had no business to talk about the possible evil that might happen or the possible good that might be prevented by disestablishment. Let them do what was right, and then good would come and not evil. (Cheers.) In dealing with the Liberal party too, he was entitled to raise the issue in another form; namely, was an Established Church in accordance with those principles of equality for which it was the business of the Liberal party to contend? Equality as regards political power, social rights, commercial intercourse, and religious privilege and status, was the creed of the Liberal party, and hence the question of establishment or disestablishment assumed altogether a different form from that in which it had been presented. It did not rest on whether this or that parish might or might not be left without a gentleman possessed of sweetness and light, or on whether or not certain interests which were thought to be very important, might seem for a time to suffer: the great question was one of right, of social, political and religious equality, and it was on that ground he should argue it. Mr. Hugessen would probably say that after all the grievance was only one of sentiment. That was rather a strange expression to come from a member of Mr. Gladstone's Cabinet. (Hear, hear.) When, four and a-half years ago, the idea of the separation of the Church from the State in Ireland greatly occupied men's minds, the same objection was then raised. The whole grievance, it was said, was one of sentiment on the part of the Roman Catholics, but the answer given was that, however easy it might be to laugh at sentiment, yet sentimental grievances were those which pressed most heavily, those which wounded most keenly, and which gave rise to the greatest irritation and the most severe resentment. If, then, for a grievance of sentiment the Liberal party destroyed the Establishment in Ireland, they had no right to turn round and say that the Nonconformists of England ought not to speak because their grievance was only one of sentiment. Mr. Hugessen said that it was alleged by some that there was a social inequality, and that the social inequality was a thing of sentiment. Nonconformists did not forget the difference between their present position and that of their forefathers, nor that they had been relieved from burdens by the Liberal party, but that party owed as much to the Nonconformists as the Nonconformists owed to them. Their present comparative freedom had not been the spontaneous gift of the Liberal party, but the Nonconformists by their earnest feeling and determined utterance and strong action had been able to wrest their rights for themselves from those who would have withheld them. Still, he frankly acknowledged the debt they owed to the Liberal party, and now they were bound by all that they had done before to carry out the principles on which they had acted, and put the crowning stone upon the edifice by giving perfect equality in the eye of the law, so that there should be no such thing as a distinction in England between those who conformed and those who could not conform to a creed patronised and endowed by the State. (Cheers.) "Ah! but," said Mr. Hugessen, "there is no such thing as social inequality." He (Mr. Rogers) was glad to hear that, and was disposed to think there were a great many gentlemen in a great many rural districts of England who would be glad if Mr. Hugessen would make those words good. (Laughter.) No doubt it was perfectly true that men like Mr. Hugessen, and those who felt with him, were not particularly careful in informing their acquaintances and friendships, whether they were to be chosen from the ranks of the Church or from the ranks of Dissent. There were liberal-minded men in the Church, and in the large towns, where Dissent was able to assert a certain power and hold a distinct position, it was not a very easy thing to pass a sentence of social ostracism upon Dissenters; but in the rural districts a very different state of things existed. Would any man dare to say that there were not districts where a man found his interests in life compromised by the fact of his being a Nonconformist—where in addition to all the difficulties of competition in trade, he was heavily weighted in the race if it was known among the circle from which his customers were drawn, that he was a Dissenter? Were there not districts in which the Church was supreme, and in which a Dissenting gentleman would find himself tabooed for no other reason but because he was a Dissenter? In the face of such facts, it was

idle to say that there was perfect social equality so far as religious differences were concerned. Assuredly the law of caste was only too powerful a law in English society, but in addition surely there ought not to be a distinction solely on the ground of ecclesiastical differences. Mr. Hugessen would perhaps think it very uncharitable if it were said that a slight tone of that feeling of social superiority which a State Church was so likely to engender in the minds of its supporters, ran through his very amiable speech, yet was it not so? Did he not urge the Dissenters of Deal to remember at the election that they were not only Nonconformists but Liberals? And yet in the next breath he went on to say that if the question came to an issue he would remember only that he was a Churchman, and would desert the ranks of the Liberals. It certainly was a remarkable indication of a sort of feeling of which no doubt the hon. gentleman was himself perfectly unconscious. The idea that underlay the whole was, it was a perfectly right thing for him to take that ground in defence of that Church, but that it would be an exceedingly wrong thing for a Nonconformist to take it in opposition to that Church—that the two things were not equal because there was a superiority belonging to the Church inasmuch as it was authorised by law. Did not this express itself in the very name "Dissenters"? Mr. Hugessen dissented from him and he dissented from Mr. Hugessen, but Mr. Hugessen would be very much offended if he was called a Dissenter. Why then should not Nonconformists be offended when they were told that they were Dissenters? What kind of right had Mr. Hugessen's standard to be considered one to which Nonconformists were to conform, any more than their standard was to be set down as one to which Mr. Hugessen ought to conform? Why should there be this authorised standard of ecclesiastical relation set up? and why should those who could not conform to it be branded as Dissenters? He did not want to dissent from any man; he wanted to hold his own opinions and not go about the world labelled as a Dissenter. It was an unpleasant position; it seemed to imply that he had some unhappy knack of differing from other people, and that he wanted to make his differences prominent. He, however, did not want to do any such thing, and would rather find points of agreement than disagreement. As a Congregationalist, he did not say that he dissented from a Wesleyan Methodist, and the Wesleyan Methodist did not think of calling him a Dissenter from his opinions. The fact that one great class of Her Majesty's subjects was spoken of as Dissenters and Nonconformists might be a mere grievance of sentiment, but it was a badge of social inequality which the Liberal party if they were true to their principles and traditions would seek to remove. (Cheers.) Mr. Hugessen went on to talk about the property of the National Church, and threw out a not very pleasant insinuation when he said it was good for the State to have a National Church, and it could not be a grievance to those who refused to belong to it. That was a remarkable piece of logic, and he did not quite see the force of it. If the majority of Englishmen were to resolve to establish the Roman Catholic Church, Mr. Hugessen would think it a very hard thing for those who held his religious views. It was perfectly true that it was no grievance to a man that his neighbour's property did not belong to him, but it must be first shown that it was the neighbour's property, and then that it was felt as a grievance not to have that property. Nonconformists did not want the property, and if the Congregationalists ever accepted any part of it, he for one would cease to be a Congregationalist. He denied, too, that it was his neighbour's property. He denied that it belonged to the Episcopal Church of England. The fact was that the property which had come down through centuries was given at a time when the nation had but one faith, and when those misguided people named Dissenters had no existence at all—(laughter)—and when it was possible to set apart a certain portion of the national revenues to the purposes of religion without injustice to any particular class. The very conditions of many of the private endowments indicated that they were given for a form of religion diametrically opposed to that of the existing Church of England. (Hear, hear.) If they belonged to any particular Church they belonged to the Church of Rome, but if they were a national endowment they belonged to the nation, and should be used by the nation for national purposes. Seeing, then, that the time had come when the original intentions with which the endowments were made could not be carried out, they ought to be taken and used for some purposes in which all the citizens of the nation were interested alike. (Cheers.) Mr. Hugessen asked who would be the freer or the happier or the better because of disestablishment. That very question conceded that Nonconformists were not seeking disestablishment for any personal ends, and therefore they ought to have credit for simply desiring to accomplish a great national object. They had no strife with Episcopalians as such, then let them not be taunted with having a covetous eye on their neighbour's property. (Cheers.) "Then," said Mr. Hugessen, "it would shake the nation's faith." Surely the faith was not worth much which could not rest its defence and extension on the energies and love of Christian men. (Cheers.) In the name of religion, which depended, not upon the power of law, but upon the allegiance and love of willing hearts, he protested against the idea that the faith of the nation rested upon the sandy foundation of a connection between Church

and State. (Loud cheers.) Mr. Hugessen could not, in his secret heart, believe that the faith of the nation would be affected one way or the other by disestablishment, but he was of opinion that the connection moderated and tempered the zeal of opposing parties. He seemed to think that if once the restraints which were put upon the clergy were relaxed, there would be some strange outburst of fanaticism and religious hatred. It was quite clear he had not a very high opinion of the bishops and clergy. (Laughter.) What were Mr. Hugessen's ideas of moderation? Surely there were many things said by the High-Church and the Low-Church parties about each other, which were hardly consistent with the idea of moderation. (Laughter.) Had not the Dean of Norwich declared that the Dean of Westminster was throwing the weight of his influence into the scale of the party which was undermining the faith of the young men of this nation? That was an example of the moderation to which they were bound by the law, and which they would at once violate if only the hard restrictions of the law were removed. (Cheers.) The comprehensiveness of the State-Church was one of the favourite arguments of the present day. What right had the Church to be comprehensive? Of all the singular things in this world, the most singular was that a Church which had an Act of Uniformity should profess that it was a comprehensive Church. The thing was a solecism, a contradiction in terms. How it could be uniform in doctrine, and uniform in ritual, and yet be a comprehensive Church, was a puzzle to comprehend. The Marquis of Salisbury, when defending the comprehensiveness of the Church, excepted the eccentricities of individuals, but surely an individual had as much right to toleration as a party. But this comprehensiveness of the Church censured a Mr. Purchas, but tolerated a Bishop Colenso; expelled a Mr. Voysey, but comprehended a Mr. Bennett. It blew hot and cold; it was elastic according to the circumstances of the case. It simply meant that if a man could get a party on his side he was to be tolerated, but if he had no supporters he was to be extinguished at once. Why, the various parties in the Church did not even recognise each other's liberties, and an association was in existence which had been termed by one of the bishops the Joint Stock Persecution Association, whose very purpose was opposed to the idea of comprehensiveness. Mr. Hugessen further said that disestablishment would deprive large numbers of the people of England of great benefits. That was the old idea of a clergyman in every parish who was a gentleman of culture, and who exercised a blessed and beneficial influence upon the community, and that if it were not for a State-Church that inestimable advantage would be lost. Was this, however, always the case? It appeared to him rather that the system of patronage, which was undoubtedly identified and bound up with the Establishment, was the best that could be contrived to prevent a parish from receiving the ministrations which by law it was entitled to. There were countries in which there was no State-Church, such as America and the colonies, but the spiritual work of the Church was not hindered there, and it was a libel upon the Christians of this country to suppose that the Episcopal Church would not be just as strong and as efficient if she were free, as she now is when associated with the State. (Cheers.) Referring to that part of Mr. Hugessen's speech which dealt with the question of education the rev. gentleman said it was a misnomer to apply the term national to schools in which the doctrine of one particular sect were taught, however numerous those schools might be. The conscience clause could not remove the fact that in rural districts the clergyman's will was supreme in the school, and did not at all diminish the difficulties under which a Dissenting child would labour in such a school. The last point which was dealt with in the address, was that of the relation of Nonconformists to the Liberal party. Mr. Hugessen had himself raised this discussion in the borough, not the Nonconformists. If the Liberal party was divided, the blame rested on Mr. Forster, who, in defiance of all warning, provided a fruitful source of discord and strife. (Cheers.) Mr. Hugessen might have said, but he did not, that at a recent meeting of Nonconformists at Birmingham, it was distinctly resolved that it would be unfair in the leaders of the Liberal party to make their support of disestablishment a condition of their receiving the allegiance and votes of the Nonconformist community. "Gentlemen," said Mr. Rogers, "we are not going to separate from the Liberal party because they are not at once prepared to adopt Mr. Miall's motion, but it is an unseemly thing—it is a discreditable thing—that the Liberal members, who tell us they are sent to Parliament mainly by Nonconformist votes, should be foremost in leading the great crusade against Nonconformist principles. No doubt this sort of feeling that has been created at present is the result of what is called the Conservative reaction, that reaction which is due as much to certain administrative blunders as to any other cause. But I say it is not an honourable thing that gentlemen who profess to be Liberals should take advantage of this reaction and float upon this tide in their denunciations of Nonconformist action. We are not going for any extreme measures, but we are not to be prevented from expressing our principles and carrying on our work by the thought of possible dangers to the Liberal party. We have a banner to uphold, and we shall maintain it; we have a truth to teach, and we shall testify it; we have an end to seek, and we

shall steadily seek it, no matter what may come across our path. We are not to be diverted from the declaration of our principles because of any possible difficulties that it may create in the plans of the Liberal party. We make no severe demands from them, but we do ask this, that they do not violate our principles, that if they won't go onwards they won't at all events go backwards; that if they won't abolish the Church Establishment, that they should not be a party to the erection of a new Church Establishment in the shape of denominational schools. That is our programme, and by it we intend to abide." (Loud cheers.)

A vote of thanks was then proposed to the Lecturer by the CHAIRMAN, seconded by the Rev. J. T. BERTRAM, and unanimously agreed to.

It is reported (says the *Church Times*) that Canon Gregory will be nominated by the clergy for the vacant Bishopric of Capetown.

THE ARCHBISHOP OF DUBLIN (Dr. Trench) has resigned his place as patron of the Church of Ireland Young Men's Association, in consequence of the young men having rejected from the committee which they were called on to appoint for next year, the name of the Rev. R. T. Smith, the author of a recent sermon which is censured in Dublin as "sacerdotal."

"LIBERATION" IN THE CHANNEL ISLANDS.—The anti-Church-rate party in Jersey have gained a great victory, which is regarded as the prelude to an attempt at the disestablishment of the Church in that island. An important meeting was held to appoint an organist to the parish church of St. Helier's, whose salary has hitherto been paid out of the rates. Great opposition was shown to a continuance of this practice, and the appointment was negated by an overwhelming majority, the congregation being left to appoint their organist and pay his salary.

A ROMANIST THREAT.—The Rev. Dr. Wainwright, decidedly one of the most able and most courteous of lecturers upon Romish error, has received a letter from one who called himself a Roman Catholic (we hope in all charity that the writer wrongly described himself), in which it was stated, "Your end is not far off; you may scoff at what I say, but we never let a serpent sting us twice." In conclusion, the lecturer was told that "the deed will be done when you least expect it." The letter had at the top of it the skull and crossbones encircled with a black border.—*Rock.*

"HYMNS ANCIENT AND MODERN."—The Bishop of Exeter, in reply to a memorial from the churchwardens of South Molton, asking for the bishop's intervention to prevent the use of "Hymns Ancient and Modern" in the parish church, has written declining to interfere with the unquestionable right of the vicar to make use of the hymn-book. Dr. Temple observes, "This book does not appear to me to overstep the wide and generous limits which the Church of England always allows in all such cases. Each side must tolerate the other; if not, we could not even use the Prayer-book itself, in which there are possibly prayers with which the memorialists do not agree."

CANON GIRDLESTONE ON RITUALISM IN THE CHURCH.—In the course of a sermon in Bristol Cathedral for the Diocesan Association, Canon Girdlestone said:—"It was only within a short period that the most serious and spiritual of the Nonconformists had joined this (Liberation) party; and he had no hesitation in avowing his belief that the reason why they had done so was that they had seen so many instances of these cities set on a hill, instead of being, as they respected them always for being, witnesses of the truth, become guides to error and stepping-stones to Rome. For his own part, he would infinitely rather see the Church of England disestablished and disendowed, than perverted, as some were seeking to pervert it, into this kind for the propagation of error. To have error preached under the semblance and guise of truth was one of the most dreadful catastrophes to be conceived of."

CONVOCAION AND THE ATHANASIAN CREED.—The Committee of both Houses of Convocation, which met at Lambeth Palace on Tuesday, resolved to recommend the publication of an explanatory statement of the sense in which the warnings of the Athanasian Creed are accepted by the Church of England. The *Guardian* believes the principle of an explanatory declaration to be hereafter framed was carried by 27 to 18. Various amendments were offered and rejected—one for delay, by 28 to 19. The omission of the damnatory clauses by 22 to 8; allowing the alternative use of the Apostles' Creed, by 34 to 6; the omission of the rubric before the Creed, by 36 to 8; the substitution in it of "may" for "shall," by 32 to 7; and the proposal, we believe, of a short Act of Parliament did not find a seconder. The Committee consists of the 21 members of the Upper House, and 42 of the Lower. It will be seen that at one time 47 voted, and this did not, we believe, include all present.

THE WESLEYANS AND THE ESTABLISHED CHURCH.

"Another Wesleyan" informs the *Leeds Mercury* "that he too will quietly record his vote at the next Parliamentary election in favour of the disestablishment of the English Church." I have only voted once for a member of Parliament, and then it was for a strong Church-and-State man. But Ritualism and the beer-barrel have made me resolve to do all in my power, by all honourable means, to hasten the disestablishment and disendowment of the Church of England. The Church Congress recently held at Leeds wonderfully helped

me to this determination. The marvellous intolerance of the Romish party in the Church of England convinced me that if the Ritualists can only gain sufficient strength and numbers, they will turn round on the Nonconformists and do everything possible to crush them. So far as I am able to judge, a great change is now working in the minds of Wesleyan Methodists in relation to the Church of England."

CHURCH DEFENCE.—The *Standard*, in reference to the disestablishment movement, says:—"The duty of Churchmen is obvious and imperative. They must combine for purposes of resistance, and must simultaneously take measures to enlist public opinion in behalf of the Church. The Defence Associations which are now established throughout the country provide all the organisation necessary for this purpose. They instruct and stimulate national opinion through the medium of the press and public meetings. They meet the Liberation Society on its own ground, and answer its attacks, expose its misstatements, and refute its calumnies with promptitude and vigour. It is essential for success that they should meet with cordial support, and be strong both in the number of their members and the sufficiency of their resources. The Liberationists set us an example in this respect, but we are encouraged to hope that ere long we shall better their instruction. They have too long enjoyed a monopoly of public attention. The time has come when the case for the Church must obtain a hearing. We are sure that when it is put before the people in its intrinsic justice and righteousness they will respond with such a demonstration in favour of the National Church as will compel the House of Commons to emphatically and decisively repudiate the policy of disestablishment."

CONGRESS OF OLD CATHOLICS IN SWITZERLAND.—We read in the *Swiss Times*:—"Very enthusiastic accounts of the Old Catholic Conference held at Olten on Sunday have reached us. About 120 delegates, representing forty localities, were present at the forenoon meeting. The statutes of the Swiss Society of Liberal Catholics were discussed, and resolutions were passed in favour of the establishment of Old Catholic cures. The Central Committee was increased by four members, namely, M. Weber, advocate, Dr. Winkler, M. Morell, Conseiller d'Etat, and M. Bressi, Conseiller National. The Central Committee was further empowered to admit members from French Switzerland to its sittings and to hold similar assemblies in East and West Switzerland. The meeting was closed with a cheer for the courageous parishes of Starrkirch, Olten, Soleure, and Olseberg, to which Pastor Egli had received a call. M. Gschwind and Professor Reinkens, of Breslau, were present. At the public meeting in the afternoon more than 3,000 persons were present. Professor Munzinger, of Bern, communicated to the Assembly the resolutions which had been passed at the delegate meeting. Professor Reinkens then delivered a discourse which was frequently interrupted by loud applause. Then came speeches from Pastor Gschwind and M. Léo Weber, of Soleure, followed by a report of the progress of Old Catholicism during the past year. Finally, Dr. Augustine Keller moved that the Papal Nuncio be no longer recognised as an Ambassador by the Confederation."

THE MADAGASCAR BISHOPRIC.—ANOTHER HITCH.—The *Morning Post* says that another difficulty has been thrown in the way of the consecration of a Bishop of Madagascar. When the formation of a bishopric for Madagascar was first contemplated proposals were made to the Rev. Mr. Ellis, a Dissenting missionary there, that he should accept it, the Archbishop of Canterbury offering to ordain him and then to consecrate him to the episcopal office. After much consideration this proposal was declined by Mr. Ellis. Afterwards there were some negotiations with a gentleman who is now one of Her Majesty's chaplains, and these came to nothing. Then the bishopric was offered to the Rev. R. H. Baynes, vicar of St. Michael's, Coventry, and he accepted it. The Church Missionary Society, however, interposed, and declared that their agents would be instructed not to place themselves under the new bishop's jurisdiction. Mr. Baynes consulted his diocesan (the Bishop of Worcester), and the result was that he determined not to have anything more to do with the bishopric. For a long time afterwards negotiations went on between bishops, societies, and others. Bishop Ryan, formerly bishop of the Mauritius, went out to inspect his old sphere of labour, and, as it is supposed, to arrange for Madagascar, which, when he was a colonial bishop, was under his episcopal jurisdiction; and the latest result was that the bishopric should be formed, and the Rev. Henry Rowley, who has long been connected with the Universities' Mission to Central Africa, and has worked there with Bishop Tozer, was nominated to the see. Arrangements were fully made for his consecration, with three other bishops, by the Archbishop of Canterbury on Sunday, in Westminster Abbey, and now at the last moment Mr. Gladstone, on behalf of the Crown, has refused the licence for his consecration. Without this licence the Archbishop of Canterbury is powerless to proceed.

FALL IN THE PRICE OF COAL.—During the past week, says the *Liverpool Mercury*, coal continued its downward tendency in the St. Helens and adjoining districts. Fourteen shillings per ton is asked, but 13s. accepted for anything like a large order; and contracts are now being eagerly sought at these prices at pits which a month ago would not have taken less than 17s. or 18s.

Religious and Denominational News.

THE LATE SIR DONALD M'LEOD.

The funeral of the lamented Sir Donald M'Leod took place at Kensal-green Cemetery on Thursday. The hearse was followed by several mourning coaches containing the chief mourners, Sir Robert Montgomery, the Rev. Henry Montgomery, Mr. J. Hawkins, the Rev. R. Hawkins, M.A., Colonel Innes, V.O., Captain D. M. Mackenzie, R.N., Mr. Hugh Matheson, Dr. Siemens, &c.; and a long line of carriages, the first being that of the Duke of Edinburgh. The cemetery chapel was completely filled by distinguished friends, chiefly connected with the Indian military and civil services. The funeral service was performed by the Rev. R. Hawkins, nephew of the lamented Sir Donald. After the service in the chapel the body was borne to the grave.

On Sunday morning last the Rev. Dr. Stoughton preached an eloquent funeral sermon to a large congregation at Kensington Chapel, where the late Sir Donald M'Leod was accustomed to worship. He took for his text the first verse of the 31st Psalm, "Into thy hands I commit my spirit, for thou hast redeemed me, O Lord God of Truth." The following is an outline of Dr. Stoughton's discourse:—

The blessed Christ in His government of the souls of men, once met a man who had an impediment in his speech. There are many who have an impediment which prevents their praying fluently, but God sometimes touches the stammering tongue, and it is loosed, and utters the first prayer, "God be merciful to me a sinner!" I think the sad event which has called us together this morning is intended by God to arouse some who have never before sought Him to do so how. While we mourn over this sad calamity we may discover the hidden virtue which underlies it. The text expresses David's trust in God in the time of danger. We do not know what it was that bowed down his spirit at this time, but he was as a little child crying out to God to save him. These words were made use of by our Saviour on the cross, who, in quoting them showed that David was a type of Himself. He has opened the path of life to us, and these words embody those elements which form the Christian character. The spirit of the words is faith in God as the revealer of His own character and of His own redemption. We are accustomed to think of this prayer as a death prayer, but it is also a life prayer. The man just departed has exemplified this. Sir Donald M'Leod was born in India, but was educated in England. He returned to India at the age of eighteen, and was brought into contact with the Rev. Mr. Lewis, Baptist minister, through whom he was brought to know the truth, and was baptized in 1832. In 1837 he was at Benares, and was brought into intimate relations with the Rev. C. B. Lepard, an eminent missionary. For five years he was Lieutenant-Governor of the Punjab. He had the rare gift of putting himself alongside the natives, and entering into their feelings; and so he gained their affection, and it was said that if they had had to choose a prince they would have chosen him. The natives were apt to look upon the missionaries as belonging to a different class, but they looked to Sir Donald as a holy man, and the more so as he was not a missionary. His calmness during the mutiny, and his exertions during an outbreak of cholera, were admirable, and his whole heart was engaged in the work of benefiting his fellow-mortals. He had great abilities, which were diligently cultivated; he was firm in character, courteous in manner, and gained from all men a good report as a high-minded public servant. His Christian graces were manifest in public as well as in private life. In 1855 he lost his wife, but bore his bereavement with great resignation—it was his habit to visit her grave every year, however distant he might be. He had an extraordinary power of making friends; few had so large a circle. His presence brought sunshine, and it was the presence of Christ that caused it. I can bear testimony to his bright, cheerful disposition. He was a great favourite with the young. His charity was unbounded; he supported societies of different kinds. Although an Indian statesman, he would visit the refugees or address a sewing class. Instead of allowing his wealth to accumulate, he liberally distributed it, and died comparatively poor. Such a life told on all he said and did. He committed his spirit unto God, and He guided him. His death was not agonising. A friend who visited him said, "When I first saw him in the accident ward of St. George's Hospital, he spoke quite pleasantly, and when asked if he was in pain, replied, 'There was something the matter with his limbs.' He was quite conscious, and when I said, 'I doubt not that you can now say, 'Into Thy hands I commit my spirit'; he replied, 'Most certainly, most certainly,' and added, 'Come, Lord Jesus, come quickly, and I shall be free from this world of sin and sorrow.' He then engaged in prayer, the last sentence was, 'Praised be His holy name for ever and ever.'" Thus he quietly sank and gently ceased to breathe. How strong must have been the power of that new life which could thus praise God in death! This was the way the man died who had served his God in life. While thinking of this sermon I was called to the death-bed of one who loved his money more than anything else, and who said he could find no peace. And what wonder that he could not when his whole life was spent in accumulating money! When we come to die, may our end be as peaceable as that of Donald M'Leod. His example is worthy to be held up before the church. All cannot be a ruler as he was, but all can be great as he was in goodness and faith. What but faith in God can support a man in the hour of death! Death is nothing fearful as simply the end of life here, but as the commencement of everlasting life hereafter it is of great moment. Seeing the uncertainty of life and how soon it may come to a close, will not some here this morning pray this prayer and thus make preparation for death and for judgment?

The Rev. W. Currie, of Princess-street Congregational Chapel, Devonport, has accepted the

unanimous invitation to the pastorate of the Congregational church worshipping in Marshall-street Chapel, Leeds, from which the Rev. J. H. Morgan recently retired, and is expected to enter upon his duties early in January.

The Rev. Robert Davey, having received a cordial and unanimous invitation to become the pastor of the church at Caterham, Surrey, has resigned his charge at Farnham, Cambs, after a happy pastorate of above eighteen years. Mr. Davey will enter upon his labours in the above beautiful suburb the second Sunday in the new year.

STOCKTON-ON-TREES.—On Tuesday evening, Dec. 3, services in connection with the recognition of the Rev. H. Moore (late of Glasgow), as pastor of the Baptist Church, Stockton, were held in the chapel, Wellington-street. A tea-meeting was held in the school, at which there were 250 persons present; after which there was a public meeting, presided over by Mr. J. Williamson, of Darlington, and addresses were delivered by the Revs. W. Hanson, Shields; G. T. Ennals, West Hartlepool; W. H. Priter, Middlesbro'; and other gentlemen.

FAREWELL TO MISSIONARIES.—On Thursday night, a large meeting of the clergy and laity of the Church of England was held at Wolverhampton to bid farewell to the Rev. J. R. Selwyn, son of the Bishop of Lichfield, and the Rev. J. Still, who are going out as missionaries to New Zealand, to labour ultimately in that portion of the mission-field occupied by the late Bishop Patteson. A sister of the murdered bishop was amongst the audience. Speeches were delivered by the Bishop of Lichfield and the two missionaries, to whom purses of money were presented.

THE FREE CHURCH OF ENGLAND are, it is said, contemplating the establishment of a "bishopric" at Southampton. A proposed new "cathedral," to be dedicated to St. John, is promised, and will be a building of some pretensions. The same party is seriously considering the importance of erecting churches at Oxford, Cambridge, and Farnham. At Hammersmith a feeling is gaining ground in favour of the movement. We learn that in Braintree, Essex, the congregation of the Iron Church have almost unanimously resolved to amalgamate with the Free Church of England body.

HUDDERSFIELD.—On Thursday afternoon the first of a series of services, to be held in connection with the opening of the new and handsome chapel erected at Paddock, Huddersfield, for the Congregationalists worshipping there, was held. The new building is in the Gothic style of architecture; it has cost 11,000*l.*, of which 2,700*l.* has been already subscribed, and there are sittings for 700 persons. The chapel is most handsomely fitted up, and presents a very beautiful exterior. The building is well lighted and warmed; it is provided with numerous entrances both to the gallery and the body of the chapel, and the whole structure is extremely well furnished. The opening services were conducted by the Rev. R. Bruce, of Highfield Chapel, who preached an excellent sermon from the 5th verse of the 20th Psalm. The collection after the service amounted to nearly 40*l.* In the evening the Rev. James Parsons, formerly of York, preached the sermon.

STOCKPORT—HANOVER CHAPEL.—An interesting series of services have just been held on the occasion of the reopening of this place of worship, which had been closed for four months, to undergo necessary alterations. The pulpit has been transformed into a platform, the pews have been made more commodious, new heating, lighting, and ventilating apparatus have been introduced, the organ has been cleaned and removed to a better position, and the building has been tastefully painted and decorated at an entire cost of 1,250*l.* On Wednesday evening, November 27th, a service was held in the schoolroom, where Divine service had been conducted in the interval. The room was tastefully decorated with flags, banners, hothouse plants, and several hundred valuable paintings, engravings, and photographs, contributed by members of the congregation. On Thursday evening, Nov. 28th, Rev. A. Raleigh, D.D., preached an impressive sermon from Eph. iii. 15, "The whole family in heaven and earth." On Sunday, Dec. 1st, the reopening services were continued, when Rev. Alexander Wilson, B.A., the pastor of the church, preached in the morning, and the Rev. J. Hutchison, of Ashton-under-Lyne, in the evening. The congregation contributed at these services the handsome sum of 1,040*l.*, so that the debt is nearly removed.

THE CONFERENCE OF THE EVANGELICAL ALLIANCE IN NEW YORK NEXT YEAR.—A meeting was held on the 12th ult., in the Church of the Pilgrims, Brooklyn, to hear the report of the Rev. Dr. Schaff, who is connected with the Evangelical Alliance, on the subject of the general conference which it is proposed to hold at New York in 1873. Dr. Schaff said that between forty and fifty distinguished men from almost every country in Europe would attend the conference, and take part in its deliberations. Altogether, from 300 to 500 visitors might be expected on that occasion. There would be a great variety of subjects to be discussed, such as "The present state of Christendom," "Christian Union," "Foreign and domestic missions," "Christianity and Government," "Christianity and philanthropy." The Rev. Henry Ward Beecher addressed the meeting, and said the conference of 1873 would be a meeting of universal Christendom. There would be a larger number of brethren from the different Christian Protestant denominations than, perhaps, ever met before on the American shore. It was to

be an interchange of Christian thought and Christian sympathy. It would be worth something for those on his side of the Atlantic to know what the trials and difficulties were which had to be encountered by those on the other side of it, and to show them what the Gospel could do among a free people where it was not limited by the interposition of the State and not hindered by a general scepticism of the people. At the close of Mr. Beecher's address the meeting adjourned.

STOKE-GREEN, IPSWICH.—On Sunday, Dec. 1, sermons were preached in Stoke-green Chapel, Ipswich, by the Rev. — Whale, the pastor, in connection with its ninety-ninth anniversary. On the following Wednesday there was a social gathering of members, when addresses were delivered by Mr. W. Taylor, superintendent of the Sunday-school; Mr. E. Edgley, whose father was one of the founders of the school in 1809; Mr. Harvey, of Colchester; and Mr. S. H. Cowell. Mr. Whale gave some statistics, showing that there had been at least 1,500 persons baptized in connection with the church in ninety-nine years, an average of over fifteen each year. There were now about 270 members. The chapel had been frequently enlarged, but even now the accommodation was insufficient for the requirements of the neighbourhood. A dozen branches had been formed, many of which were now equal, and at least one even superior, to the parent church. When the church was formed there was but one other in the county, viz., Bildeston; now there were sixty-nine churches and eighty-four chapels, with an aggregate of 7,023 members, an average of 102 members per church. There were also 6,000 children in the Sunday-schools. There was one Baptist church to every 5,050 persons, and one chapel to every 4,149 persons in the county, or about one chapel to every 2,000 adults. Reckoning their regular congregations at double the number of members, and adding the schools, they obtained an aggregate of 20,046 persons under their care and receiving religious privileges. Thus the Baptists provided for one in sixteen of the population of the county. Of members in their churches there was one in forty-eight of the population of Suffolk. These were facts which needed no comment, and were as important as statistics could be in proof of outward progress, and as an evidence of the Divine blessing.

WESLEYANS AND PRIMARY EDUCATION.

In our last we briefly mentioned the opening of the discussion in the Education Conference held at the Centenary Hall, which ended on Tuesday evening by the formal proposal of a resolution and an amendment, the resolution moved by the Rev. W. Arthur, was as follows:—

That, considering the difficulties of the denominational system of education, this committee judges it desirable that future legislation, while showing just regard to existing interests, should gradually merge the existing system in one of united unsectarian schools, with the Bible, under school boards.

The amendment was moved by the Rev. S. Coley in the following terms:—

That, in the opinion of this meeting, it is inexpedient to adopt any course which would tend to impair the efficiency of the existing connexional day-schools, or to discourage their increase.

On Wednesday morning the Rev. W. B. Pope, (Theological Professor at Didsbury College, Manchester), resumed the discussion. He supported the amendment. Whatever power or political influence they possessed would be dearly purchased at the expense of any of their religious principles. The tendency of the resolution was that all the teaching they loved would be extinguished in day-schools. Let them distinctly adhere to the Methodist principle—that children should receive instruction in the Gospel of God. Mr. Pearce, in supporting the resolution, remarked that Popery and Ritualism were the great foes to be fought against. The Rev. E. Jenkins rejected the idea of an "outside current" from the Methodist body stranding them. They had their day-schools to preserve, which should be valued as the "vertebra" of Methodism. To give up their schools would be a suicidal policy. Mr. Sibley, of Taunton, advocated the Government system, with some modification. Mr. Fowler denied that the denominational system had ever been a national system, and contended that it had failed as a national system of education. He objected to it because it was a levelling up of a system of "concurrent endowment," and supplied a powerful weapon for the teaching and spreading of infidelity. The Rev. C. Prest thought that all Parliamentary grants should be withdrawn from denominational schools. He approved of the British and Foreign School Society's system, which was religious, but not denominational—unsectarian, but not secular. Dr. Rigg held with the Rev. T. Binney that it was no more the primary duty of the State to find education for the children than it was to feed them; but as the State might be obliged to feed children because they were not otherwise fed, so it might be obliged to undertake the work of national education to supply a crying want. He contended that the present system of education was a national one, and that all European systems had in them the denominational element. Whilst Mr. Arthur hoped the system of schools proposed would be a Christian one, in towns it could not be so; and in parts of the country it would be a Church system of Christian schools. It would not be possible, in towns with a Roman Catholic population, to keep up the ordinary Protestant instruction and Christian teaching in school board schools. At Huddersfield the school board

held that to sing the "Doxology" was to use a formula, and would not allow it; and with such a fact before them could the committee entertain doubts that the effect of setting up school boards generally would be the establishment of secular schools universally? The way to prevent that was to surround them by effective voluntary schools, with teachers from efficient training colleges. He objected to any uniform system of schools, which ignored the gems in the way of child instruction which the voluntary system had produced. If they adopted the resolution they would environ themselves with difficulties. He urged the committee to leave the voluntary plants in the soil, to let the voluntary springs flow, and to leave the connection between the Church and the schools as it was. Dr. Jobson supported the amendment. He suggested, however, that an endeavour should be made to adjust the differences between the supporters of the resolution and the amendment. After considerable discussion his proposal was deemed inexpedient, and the discussion was resumed by Mr. Dingley, who recommended that the existing connexional schools should be sustained by a special fund, on a similar principle to that on which Government aid was granted. The morning sitting closed at half-past three.

At the evening sitting the debate was resumed by the Rev. J. Hargreaves, who said that by adopting the resolution the efficiency of education such as Methodists desired would be impaired. As to the threat of agitation held out, they had had enough of that already, and he hoped no more would be heard of it. He thought they might secure unity without discouraging their friends of other denominations in school work. Mr. Bennett, on behalf of the Lincoln district, supported the resolution. Mr. Meek asked a fair trial for the present system; while Mr. Barlow, of Bolton, thought it was high time they had done with dancing attendance on the Church of England, and deplored that the Methodists had ever touched any portion of the Government grant. Mr. Falconar, of Newcastle-on-Tyne, said he was in a little difficulty, because he was favourable both to the resolution and the amendment. He believed that Methodist schools must eventually come under school boards, and therefore he said, "Maintain your schools in efficiency, but do not increase the number." The feeling in the Newcastle district was to have nothing to do with government grants. But if they were withdrawn from Methodists, so they should also be withdrawn from the Church of England. Mr. Knowles, of Bolton, in supporting the amendment, believed that board schools could not long be maintained, and religious teaching would soon disappear from such schools. Mr. Brooks, of Darlington, said the feeling in his district was in favour of Mr. Arthur's resolution. There was a growing feeling against the denominational system. Mr. Holden, of Bradford, said while he was prepared to support the resolution, he was not prepared to make Biblical teaching obligatory. He would accept no endowment by the State in any form. Mr. Lewis, of North Wales, said his district went with the resolution. Government grants to schools should be withdrawn, and school boards made imperative in every district. Mr. Atkinson, of Hull, contended that by adopting the resolution they would be taking a retrograde step, a downward policy most disastrous to Methodism. The idea of going over to school boards had never been mooted by the managers of Wesleyan schools in Hull. Mr. J. Gabriel deprecated the turning over their schools to school boards, which were really non-religious establishments. Mr. Hunt, of Bristol, in supporting the resolution, said it represented the general Methodist feeling in his district; but they had lost sight of the point they had met to discuss, namely, to ascertain what the views of the connexion were in reference to future legislation on the subject of education. He thought they should support schools by their own money, and drive other denominations to do the same. The committee adjourned at nine o'clock.

On Thursday morning when the committee re-assembled there was an apprehension, not altogether groundless, lest anything like a unanimous resolution should not be arrived at, and for several hours this fear rather increased than diminished. At the outset the President announced that no fewer than thirty-three members, lay and clerical, had expressed a desire to address the committee before their separation in the evening. The startling character of this timely intimation from the chair had the requisite effect of at once deterring not a few of the thirty-three, and causing them to abandon the hope of being heard on the question which had agitated the committee two days. In harmony with the feeling which prevailed on Wednesday evening, the president desired a resolution so shaped as would meet the views, with some modification conceived in the spirit of compromise, of the supporters of the amendment (the Rev. S. Coley's), as well as of the supporters of the Rev. W. Arthur, who had brought forward the original resolution. Dr. Jobson was the first to move one of these resolutions of compromise. It read:—

That this committee, while resolving to maintain in full vigour and efficiency our connexional day-schools and training colleges, is of opinion that, with due regard to existing interests, future legislation for primary education at the public cost should provide for such education upon the principle of unsectarian schools under the school boards.

Responding to the appeal of the President, the Rev. W. Arthur said his wish was to secure, if possible, a satisfactory settlement of the question that day; and he suggested, as the best way of reaching it, that the supporters of the amendment should meet

him as he had met them. Mr. Downing, who followed, represented the general opinion again and again reiterated in the course of the session of the committee, that the Methodist Connexion, while not prepossessed in favour of Government grants, though they admitted their former partiality for them, would not decline State aid, unless the like assistance were withdrawn entirely from every denomination. Mr. W. M'Arthur, M.P., held the country would be satisfied with a resolution to this effect, that, while maintaining in full efficiency their existing institutions, it was desirable that they should endeavour to promote legislation which would aim at establishing a system of united unsectarian schools, under school boards, but not at further extending the denominational system of education. Mr. I. Holden advised the arrest of growing denominational education, while sustaining the thorough efficiency of their own connexional schools. If they went beyond that he augured failure. Then there was a continuation of a desultory discussion (the order of the day had not yet been touched), from which the President extracted the fact that the committee were very nearly agreed that Dr. Jobson's motion might be regarded, at any rate, as the basis of a settlement, the difference of opinion appearing to revolve on the words, "with due regard to existing interests." Dr. Rigg pronounced as an unfair compromise that while the committee were agreed to ask the Legislature to do its utmost to develop the school board element, they should also urge the Government not to allow any additional schools of a voluntary character to be set up and receive public aid. From this stage to the close of the discussion the word "only" constituted the pivot of the debate. It was suggested that the word should be inserted in Dr. Jobson's resolution, which would then run, "only on the principle of unsectarian schools under the school board"; but the proposal was resisted both by Mr. Coley and Mr. Perks.

The Rev. Mr. Haydon besought the committee not to reject the prospect of compromise. The appeal had its effect. First, Mr. Perks gave way, and withdrew his motion in favour of Dr. Jobson's, with the word "only"; then, after the president had tested the feeling of the committee, and found that it favoured Mr. Fowler's motion in the proportion of 7 to 5, Mr. Fowler, rather than divide the committee, if only they could be united by some one resolution, withdrew his motion; then Mr. Coley said he would withdraw his amendment if Mr. Arthur would his; Dr. Jobson admitted the word "only," which had been temporarily introduced by other members; and then in a moment, the whole difficulty dissolved. Mr. Arthur withdrew the original motion, Mr. Coley his amendment, and the vote was taken on Dr. Jobson's motion, which was passed by a large majority, there being about a score of dissentients.

A vote of thanks to the chairman (the Rev. Luke H. Wiseman, M.A., President) was cordially spoken to on both sides, and the morning meeting terminated at half-past three.

At the evening sitting there was a perceptible diminution in the numbers of those attending, but an exceedingly spirited debate took place on many of the following propositions framed by the sub-committee appointed by the General Education Committee to consider the subject generally of education with relation to the interests of Methodism. The resolutions passed were—1. That the whole country should be forthwith divided into school districts, and that a school board should, without any delay, be constituted in every district. 2. That the radius of no school district should be less than three miles, unless within the area so defined there be a population of at least 7,000 (or those having a local government). These were added. 3. That wherever the population of any school district would otherwise fall below 7,000, the principle of grouping districts recognised in Clause 11 of the Act should be made imperative. 4. That in every school district one or more board schools, or schools under undenominational management and Government inspection, should be so placed as that at least one such school shall not be farther distant than three miles from any family in the district. 5. That in any estimates of educational deficiency or supply made under the Act, no elementary school (other than a private adventure school) should be accounted as giving efficient instruction under the Act, which does not offer education on conditions fair and equal to all, and accept the conscience clause prescribed by the Act. In speaking to this resolution, Dr. Rigg alluded pointedly to an extract from a letter by Mr. Forster, which had an important bearing on it. The secretary of the Worcester Diocesan Board of Education, on August 8, 1870, asked for a definition of "efficient and suitable provision" as it occurred in Clause 5 of the Education Act. Mr. Forster replied in a letter, afterwards issued as part of a circular to Her Majesty's inspectors of schools, as follows:—"Efficient and suitable provision will be held to be made for a district when there is efficient elementary school accommodation within a reasonable distance of the home of every child who requires elementary instruction, of which he can avail himself on payment of a fee within the means of his parents, without being required to attend any religious instruction to which his parents object." 6. That in order to give effect to the foregoing principle, the inquiry made by the Educational Department as to educational deficiency and supply throughout the country should be revised. 7. That in order to provide security for the continued efficiency of schools which are counted as "efficient" in the estimate of educa-

tional supply, but are not under Government inspection; it should be one of the duties of all school boards having such schools within their districts periodically to visit them, and to report upon them to the Educational Department. 8. Further, that inasmuch as the school boards are ["or may be" added] responsible for compelling the attendance of children at such elementary schools, inspected or "efficient," as exist within the respective school districts, it ought to be within the competency of such boards to take cognisance of the sanitary condition of such schools, or of the general manner in which they are conducted—including, in particular, the observance of the conscience clause, both in its letter and spirit, and of any complaints as to these points which may be made by parents of scholars, and to make representations accordingly to the school managers or the Education Department, or to both of these authorities, as the case may require. 9. That in school board schools no person whatever, except the school teacher, should give instruction in religion. 10. That Clauses 17 and 25 of the Elementary Education Act of 1870 should be repealed; and that the principle embodied in the Scotch Education Act of 1872 should be adopted for England in reference to cases provided for by the said clauses. [Clause 17 permits school boards to remit in their schools fees payable in the case of indigent children. Clause 25 permits school boards to pay the fees of indigent children in other than board schools. The Scotch Act says, "It shall be the duty of every parent to provide elementary education in reading, writing, and arithmetic for his children between five and thirteen years of age, and if unable from poverty to pay therefor, to apply to the parochial board of the parish or burgh in which he resides; and it shall be the duty of the said board to pay out of the poor funds the ordinary and reasonable fees for the elementary education of every such child, or such part of such fees as the parent shall be unable to pay, in the event of such board being satisfied of the inability of the parent to pay such fees, and the provision of the clause shall apply to the education of blind children; but no such payment shall be made or refused on condition of the child attending any school in receipt of the Parliamentary grant other than such as may be selected by the parent."] 11. That in order to render the provisions for compulsion contained in the Act really effective, it is necessary that the principles of the Factory, Factory Extensions, and Workshops Regulation Acts be applied to all classes of children employed in labour; and further, that no child or young person should be allowed to work either half time or full time without having in either case passed an appropriate examination in a manner satisfactory to one of Her Majesty's inspectors of schools." All the above were passed as the third resolution. A fourth resolution was passed as follows:—"That after all has been done to complete the education of the country which can be done by legislation and administration, there will still remain a large number of vagrant and neglected children—the very class which most urgently needs Christian help and educational elevation, whose case can only be met by the efforts of voluntary philanthropy, assisted, under proper regulations, by grants from public funds." A fifth resolution was passed for the purpose of extending the use of Sunday-schools; and arrangements were made to seek an interview with the Prime Minister for the purpose of presenting the above resolutions, and a special committee was appointed to watch the progress of the education movement. At about nine o'clock the meeting broke up, and the anxiously-expected Wesleyan debate was over.

THE EDUCATION ACT.

LONDON SCHOOL BOARD.—At the meeting of the London School Board on Wednesday a resolution moved by Mr. Lucraft that the use of the board schoolrooms should be granted for the purpose of carrying on adult evening schools was adopted with the addition of a proviso suggested by Lord Lawrence "that these arrangements be sanctioned on the understanding that no additional expenditure be entailed on the funds of the London School Board." In reply to a question put by Canon Cromwell, Mr. Macgregor said that information had been given by the inspectors that the Commandments and Lord's Prayer had been taught, in some schools in the Scripture lessons, and that the Apostle's Creed had been taught, but its teaching had been stopped. Canon Barry gave notice of a motion, the aim of which is to ensure efficient inspection as to the religious teaching given in board schools. Some discussion took place on two resolutions brought forward by Mr. Macgregor to the effect that as the board schools have not room for even a third part of the children for whom accommodation was to be provided, it was desirable that the children who are in most need of education should be first accommodated, and "That children sent to schools by their parents should be required to attend such schools until, in each case, sufficient reason has been shown for the parents' selection of some other school." The first motion was negatived by a large majority; while the second, upon Mr. C. Reed, M.P., pointing out that it was illegal, was referred to the solicitor, who corroborated Mr. Reed's views. Mr. Macgregor, however, insisted upon a division, and the votes were four for and twenty-three against. Mr. Lafone called attention to the number of children who were being employed in connection with the Christmas pantomimes.

Between 800 and 1,000 children were, he said, the other morning surrounding a theatre on the Surrey side of the water, waiting to be selected. A letter was sent to the Home Office inquiring whether the children might not be brought under the operation of the Factory or Workshops Act. The reply was that as the children were not "exercising any manual labour by way of trade," no action could be taken under the Act in question. Mr. Lafone said that he objected to children being employed in theatres at all. Up till Easter they were at the theatre from eight till twelve o'clock, and were quite unfit for school duties next day. Mr. C. Reed said Mr. Lafone had done good service in bringing such an important question forward, but the board could take no action in the matter, although something might be done elsewhere.

PLYMOUTH AND DEVONPORT.—There has seldom been an election at Plymouth that has created more excitement than the one on Friday caused by the retirement of Mr. R. C. Serpell, the chairman of the school board, on account of his conscientious objection to the enforcement of the 28th Clause of the Education Act. The candidates were Mr. Jago, who supports payment of denominational fees, and Mr. Elliott, a Quaker, who approves Bible reading in board schools, but in other respects adheres to the Education League. The result was made known at half-past nine, viz.: Elliott, 1,457; Jago, 1,280. Although mainly a political contest, it was not exclusively so, some prominent Nonconformists and Liberals being among Jago's supporters. On Friday there was a similar contest at Devonport. Mr. Wm. Mitchell, who is the assistant master shipwright of the dockyard, and opposed to the 25th Clause, polled 49 votes more than Mr. Auger, the Church candidate. In both boroughs the great majority of Wesleyans voted for the undenominational candidates.

BRIGHTON.—Three members of the school board of this town have sent in their resignations.

NEWARK.—The Vicar of Newark has been reproved by the Education Department for selecting Sunday as the time for distributing prizes for secular knowledge to scholars attending the national day-school, the object apparently being to exclude the children of Dissenters.

HULL.—The Hull School Board, under section 27 of the Elementary Education Act, which enables school boards to contribute money to industrial schools at a fixed sum per head for every child sent to such schools by them, have resolved to pay to the industrial school-ship Southampton such a sum as shall make up with the Government allowance 6s. 6d. per child per week, and to the committee of the Hull Industrial School such a sum as shall in like manner make up the sum of 6s. per child per week. Before arriving at that conclusion the board received a courteous protest, from the Hull branch of the National Education League, against contributing from the ratepayers' money to institutions over which the board have no control; a similar protest was received in the shape of a resolution of a recent ward meeting of ratepayers: and another to the same effect from a deputation from another ward meeting. In each case the memorialists expressed general appreciation and approval of the conduct of the board. The Lowgate ward memorialists submitted that these payments "would tend to increase the prejudice which exists in the minds of many of the ratepayers against the school rate, in which prejudice your memorialists do not share"; and the other memorials spoke to similar effect.

SALISBURY.—The actual payments made by the Salisbury School Board during the past six months amount to only 20%, but the auditing cost 3l. 7s. 6d. At the last board meeting Mr. Wilson remarked that "if so large a sum had to be paid for auditing so small an account, it seemed almost a pity that the board had not spent more." There is no board school in Salisbury. Some time ago the managers of a voluntary school intimated their desire to transfer their school to the board, but the board prevailed upon the managers to give the voluntary system a further trial.

DRIGHLINGTON AND THE ENDOWED SCHOOLS ACT.—The Endowed Schools Commissioners have constituted the Drighlington School Board the governing body of the foundation of Archbishop Margetson's charity in Drighlington, and have vested the site and buildings of the charity in the school board for the purposes of the Elementary Education Act, 1870. This is, we believe, the first instance of the adoption by the Endowed Schools Commission of this policy towards a school board.

A PEACEMAKER.—Mr. Robert Charlton, a distinguished member of the Society of Friends, died yesterday at his residence, Ashley Down, Bristol. Mr. Charlton, it will be remembered, was one of the deputation of three members of the Society of Friends who proceeded from this country to Russia to endeavour to dissuade the Emperor from prosecuting the Crimean War. He was a gentleman of large property, a very great portion of the income derived from which he devoted to benevolent purposes. He was the son of an old Bristol merchant, Mr. Thomas Charlton, who carried on business as a sugar refiner. The deceased was a prominent member of the Peace Society; he took a conspicuous part in the operations of the Anti-Slavery Society; was one of the foremost advocates of the temperance movement in the west of England, and was strongly in favour of the adoption of the Permissive Liquor Bill. The deceased was aged sixty-four.

A RITUALISTIC VIEW OF NONCONFORMIST SERVICES.

Under the heading "Our Dissenting Brethren," a "special correspondent" of the *Church Times* is visiting the leading Nonconformist places of worship in London, with a view of affording to his brother Churchmen information "respecting the rites and ceremonies, the prayers and sermons, the sayings and doings of certain religious communities which have from time to time separated themselves from the National Church."

He has undertaken the work to examine how far Dissenting modes of worship and instruction are likely to help, or hinder, that reunion of Nonconformists with the English Church which many Churchmen have come to desire. He also adds, that "considering the leakage which is constantly going on from Nonconformist congregations, and the number of persons once members of those bodies who, feeling a spiritual void unsupplied by their systems, attach themselves to 'Ritualistic' churches," he views the places of worship he describes "in the light of preparatory schools for many future Catholics." While, however, admitting the "leakage" of which the writer speaks, we doubt that it to any great extent takes the direction of Ritualism.

We have read the five articles which have already appeared with a good deal of interest—partly because of the evident strangeness to the writer of the worship and practices of Nonconformists, and also because, while without displaying any profundity or spiritual insight, he shows himself to be a close observer, and describes what he sees with fairness and candour.

Hare-court Chapel, Canonbury—of which Dr. Raleigh and the Rev. H. Simon are the ministers—was the first place of worship visited, and he speaks of the locality of the building as being excellent, and the building itself as rather imposing. It holds about 1,800 people, he was told, and he found it nearly full, and he was gratified "to see so many young men present, and to observe that the greatest possible decorum was exhibited by all." He describes the service and the preacher—evidently Mr. Simon—in the following terms:—

The minister, a youngish north-countryman, with a handsome beard and an earnest face, wore no gown or other distinctive ministerial vestment. There seemed no very definite plan in the order of service, which consisted of a sequence of Scripture reading, hymnody, the chanting of Psalms, and extempore prayer. The reading struck me as particularly good, and I could not help wishing that some of our clergy whom I could mention would learn to read the lessons in church in a more intelligent and intelligible manner than they do. The minister whom I speak of had evidently been taught to read aloud, and he did it as though he felt that what he was reading was something which it concerned those present to hear and to lay to heart.

The singing he thought poor and unsatisfactory, and the chanting was heavy, and the people did not join in heartily.

The passage in which the prayers are described is worth quoting, for its suggestiveness in regard to a much debated question:—

The prayer—I will not here call it the *extempore* prayer, for such prayers, like some other *impromptu* utterances, require careful preparation—was well constructed and very comprehensive. Now I am not at all one to deny the usefulness of such prayer. There are times when it may be employed with effect, and great effect. Indeed, it is very commonly employed by men of our school when giving retreats and meditations. We call such utterances "colloquies," but the name given to them matters little. The object which we have in view is precisely the same as that aimed at by the Nonconformists—to wit, the raising of the souls of the audience to the closer spiritual contemplation of the Unseen. Still, I cannot help feeling that to use no other public prayers than these must be unwholesome. Except so far as listening and saying "Amen" at the end—which response, by the way, was almost inaudible at Dr. Raleigh's chapel last Sunday—the congregation have nothing to do. They simply put themselves by an effort into a spiritual attitude to accept the devotional outpourings of another man's soul. All that they can do is to join, as we Catholics should say, in intention. Now this is obviously not enough for rational and responsible beings, and I believe that in some Dissenting congregations this fact has been recognised, and set forms of prayer have in consequence been adopted. Still, I suppose, the prayers which are put up Sunday after Sunday in Nonconformist places of worship are very much like one another. As a rule the same things are prayed for every time, and the wording cannot have any great variety. By the way, I noticed that more than once the minister last Sunday introduced into his prayers portions from our Matins service. There was a piece of the General Confession grafted in, and also a sentence or two of the prayer for all conditions of men. The General Thanksgiving was also drawn upon, if I recollect rightly. This, I suspect, is no uncommon custom.

In another paper, referring to the service at Union Chapel, Islington, this subject is again referred to.

After the notice aforesaid had been delivered, the minister read the twenty-fifth Psalm. This was followed by a prayer, a considerable portion of which might

more correctly be termed a meditation. The more I hear these Nonconformist prayers, the more I am convinced that they have a certain effect and power which we do not get in our ordinary Church service. Mind, I do not in the least imagine that they make up in any way for set forms—the lack of these is, I feel, a very weak point in the ordinary Dissenting system—but that there is in them an element which meets one of the spiritual wants of people. There is not the least reason why we Church folks should not avail ourselves of them, and the more we get the steel and buckram out of our system, mental as well as ecclesiastical, the more we shall adopt “meditations” in Church, as contrasted with the ordinary explanatory or hortatory sermon. I believe that an occasional “colloquy” or lengthened aspiration introduced in an ordinary service would have a good effect if it were well done by a spiritually-minded preacher, whose words came direct from his heart. The clergy are a great deal too stiff in matters of this kind, and seem to forget that people have hearts as well as heads.

Mr. Simon's sermon was “a decidedly able one, and delivered with a good deal of quiet earnestness,” and “the people were very attentive, and appeared to be taking it in.”

It happened to be the first Sunday in the month, and therefore what is known as “Communion Sunday.” The Communion service is described with a minuteness which will surprise those who do not remember the difference which exists between Church of England and Nonconformist practice in respect to the Lord's Supper. He notes for the benefit of Low Churchmen that the minister's position is “not at the end, but in the centre of the table”; so that “the ‘end’ position of the celebrant has not even Nonconformist precedent to recommend it.” Then, again, he observes that non-communicants are allowed to remain as spectators, and lastly—

In this Nonconformist “Ordinance” the principle of the propriety of a choral celebration was conceded. In proportion to the length of the service, there was quite as much music during this function, as there had been in the ordinary service previously held. A reproach this, surely, to those Churchmen who, after an elaborate choral Matins, dismiss their choir, and drop down to a plain Eucharist.

He makes an amusing blunder in describing the collection which followed the service; for, seeing that most of the offerings were wrapped in paper, he hints that it might be to conceal the smallness of the contributions—the fact being that the papers were the members' communion cards!

Another Sunday was spent at Union Chapel, Islington, and, apparently, the *Church Times* commissioner could not enter that parish without having the accustomed High-Church fling at the Evangelicals, who abound in the locality.

The people have been taught by the clergy that there is no real difference between themselves and their Dissenting brethren, and the lesson has been learnt with remarkable docility. The people, finding that Nonconformist pledges of worship have a good deal less substance, and exhibit a great deal more life and earnestness, not unnaturally prefer them to the churches in the neighbourhood, and with such teaching as they have had, I, for one, do not see how anybody is to blame them. It is quite certain that the Islingtonians generally recognise very little difference between St. Mary's Church in Upper-street, and Union Chapel in Compton-terrace—between Mr. Daniel Wilson and Dr. Allon.

A slight incident is followed by a reflection which, it is suggested, marks a difference between two systems; though we greatly doubt that Dr. Allon had “the cause” in mind when acting as he did:—

After the singing, he gave out a notice to this effect:—“I have to remind you that five of our missionaries sailed yesterday, and that they have been enduring the storm in the Channel last night. Perhaps they are still in danger, so we must pray for them.” It is evident that a great effort is made by Nonconformist ministers to create and keep up the personal interest of their congregation in everything that belongs to the “cause.” They try to make each one feel that he or she is individually concerned in all that goes on. This is a point which we, I fear, often neglect. Practically it is found that the next best thing to giving people something to do connected with their religion, is to give them the idea that they are doing something.

The musical part of the service made a good impression on our visitor.

The Psalm was sung with more spirit than at Dr. Raleigh's chapel, where, I think, the same book is employed, and the people joined in much more heartily. As a whole, the singing, both of the Psalm and the hymns, was excellent. The choir of men and women who sat in front of the organ, behind the pulpit, is well trained, and the music was more cheerful than any I have heard during my wanderings.

The sermon was on suffering, and “the sacramental grace of suffering” the preacher seemed to accept thoroughly; but, excellent as this sermon was, it was “an unsatisfactory one, simply because no one but a very thorough Catholic could expound this passage satisfactorily.”

Our Catholic critic thinks it needless to say that for any one accustomed to Catholic worship, “one Dissenting service a day is quite as much as one cares to join in”; but a notice that there would be a special service for working men induced him to make the sacrifice required to attend the service at night also. It is admitted that neither Episcopalians nor Nonconformists have got a thorough

hold on the lower stratum of society, but when the writer repeats the usual statement about Dissenters not touching the labouring population, and is “not sure that they try much to do so,” he forgets that this very series of papers shows how little he knows of the people of whom he so confidently speaks.

Well, at this evening service there was “a grand congregation certainly,” but

So far as I could judge there was scarcely a labouring man in the place. Mind, I am quite open to correction, but this is my opinion, judging only as a stranger can judge, by the use of his eyes and by his discriminating sense. If I am not mistaken, the great mass of the people—shall I say nine-tenths!—were either regular or irregular attendants at the chapel, or were drawn by curiosity from some of the neighbouring congregations. I should be glad to think that the other tenth was made up of real outsiders.

The service was suitable for the class alleged not to have been present; but the hymns and the singing appear most to have struck the visitor.

The hymns on Sunday night were bright and capably sung by the choir, and well joined in by the congregation. The first was that excellent hymn of Mr. Dix's, written for “The People's Hymnal,” and beginning “Come unto Me, ye weary.” It was sung to one of the “Jerusalem the Golden” melodies. The second hymn was Faber's “Sweet Saviour, bless us ere we go.” It is impossible to help noting as a fact of some significance that the only two hymns sung at this Nonconformist “Mission Service,” as it would be called, were written, the one by an extreme Ritualist, the other by an ultra-Roman. I wonder how many of the people in Dr. Allon's chapel knew this. By the way, the first piece in this little selection is Bishop Heber's Trinity Sunday hymn, the last Bishop Ken's “Glory to Thee, my God, this night.” The compiler has gone upon upon the right principle, because the broadest and most liberal one, viz., to use whatever he thought would help to raise people's hearts to God, no matter whence derived. It is no long time since both Church people and Dissenters seemed to think that the more narrow-minded they were the more certain they were in “the narrow way that leadeth unto life.”

Next week we will acquaint our readers with the critic's opinion of what he saw and heard at Surrey chapel, at Crown-court (Dr. Cumming's), and the Surrey Tabernacle.

NOTANDA.

Like the fabled Magnetic Mountain of the “Arabian Nights,” the North Pole seems to be irresistibly attractive. Another Arctic expedition is being projected on the Government by a considerable section of the scientific world, and a deputation will shortly wait on the Premier to urge the desirability of the Union Jack once again leading the van of northern discovery; and already a great deal of nonsense is being talked and written about England keeping up “her rightful prestige.” Truly a matter worth a vast amount of prestige! The gains of further research are most intangible. The loss, the dreary chronicles of the past only too sadly presage. The exploration of the unknown shores of the northern side of Greenland is indicated as the object an expedition should have in view; to get higher north than ever before accomplished, being evidently the real source of much of the enthusiasm with which the adventure is regarded. This is but infatuation. Round the North Pole is what the Scotch would term a veritable “kenna quhair.” Says Pope in his “Essay on Man”:—

Ask where's the north? at York, 'tis on the Tweed;
In Scotland, at the Orkades; and there
At Greenland, Zembla, or the Lord knows where.

And very probably fresh explorers would sail away into the mystic region hinted at in the last line, to meet with the same fate as Sir John Franklin and many another brave yet rash investigator. Some of the northern savages have a belief that the Aurora Borealis is owing to the meriment of ghosts, and surely if there were any such, more than sufficient graves in the Arctic circle testify to English enterprise to render it undesirable that the augmentation of such ghastly hilarity should be hazarded. England, at all events, has done sufficient for prestige in that direction, and for the sake of prospective explorers, their families and friends, it may well be hoped that Mr. Gladstone will turn a deaf ear to those who would urge on so futile an expedition.

The proverb says many hands make light work, and perhaps the same rule holds good as to heads, or at all events it should be so considered by those connected with the forthcoming “Life of Alexander von Humboldt,” announced for publication in January by Messrs. Longmans. This biography has been compiled by Drs. Ave-Lallemand, Dove, and Herr Julius Löwenberg in commemoration of the centenary of Humboldt's birth. In addition, Professor Karl Bruhns, Director of the Leipzig Observatory, is the editor, while the Misses Jane and Caroline Lassell have acted as translators from the German, so that the work ought in every way to attain a high standard, and render another Life superfluous.

The money-lending harpies who are always seeking whom they may devour, made a grand mistake in supposing the Mr. Goschen who figures on the books of Oriel College to be a young scion of some wealthy family, when it was after all the First Lord of the Admiralty himself. Circulars have several times been

forwarded him under this impression, of course offering any amount of pecuniary aid. The hon. gentleman's exposure of the evil cannot fail to do good, and if a few more similar mistakes were made, it might stir up an organisation for the purpose of exposing those who make a livelihood, and considerably more, by discounting the prospective livelihood of the “curled darlings” of society. Grown wiser by experience, the touting usurers will doubtless make due investigation ere forwarding their circulars for the future, and take every precaution to ensure the destination being a veritable “land of Goschen,” not a sterile one, as on the occasion referred to.

The remarkable article respecting prayer for the sick, which recently appeared in the *Contemporary Review*, is now definitely stated to be by Sir Henry Thompson, the eminent surgeon to the University College Hospital; Professor Tyndall being merely the introducer of it to the readers of that serial, and not the author, as commonly attributed. The article signed, “The Author of ‘Hints towards a Serious Attempt to Estimate the Value of the Prayer for the Sick,’” which appeared in the *Contemporary Review* for October, was also written by Sir Henry Thompson, so that the prayers which several American associations have been offering for Professor Tyndall, under the belief that he wrote the first paper, were entirely misapplied. Tennyson, however, says:—

More things are wrought by prayer,
Than the world dreams of.

So perhaps they were not lost, for it is evident that the Professor is in considerable sympathy with the views put forth by his friend. Sir H. Thompson was knighted for professional services rendered to the late King of the Belgians, is a member of the Reform, Athenaeum, and other clubs; also of numerous scientific societies.

The much lauded and criticised “Hymns, Ancient and Modern,” are, it is rumoured, to have yet another appendix, which, if true, will make the volume both more appreciated, as such constant changes are both inconvenient and expensive. By the way, how is it that the names of the authors of the hymns are not appended, as is in the case in most hymnals? Can the Nonconformist origin of not a few in the selection have anything to do with the omission? Though, to be sure, the parents would in many instances hardly recognise their own progeny; such are the numerous alterations which, without permission, have been made.

A leading paper of Boston gives expression to a complaint which, allowing for circumstances, holds good of other cities than the Modern Athens, Literary Emporium, City of Notions, and Hub of the Universe, as it is variously designated by its admirers. The young ladies of that city, observes the journal alluded to, are fluent quoters of Schiller and Goethe, but are unable to cite a single couplet of Pope, or tell whether Washington Irving was an Englishman or an American. This, with variations, is, we fear, a common failing. Young women—and men, too, for that matter—give, as a rule, more attention to foreign than home genius, in the same way that to rave of the Rhine and the Alps is more the mode than to have acquaintance with Snowdon and the Wye. In fact, more study is usually devoted to things far than near; a weed from Japan receiving more notice than an English flower; and so on in nearly every object. The happy medium of combining knowledge both of one's own and other countries seems to be lost sight of in the endeavour to appear clever on the strength of a few acquirments. B.

OUR STATISTICAL SUPPLEMENTS.

There were a few errors in our last week's Supplement, which we proceed to take note of, reserving the corrections for subsequent revision of the tables. Our enumerator at Canterbury says it is a mistake to say that the choir of the cathedral is not used for service. There are daily services in the morning and one in the afternoon; also on Sundays. This makes no difference in the figures, as allowance was made for the sittings. The last of the notes for Gateshead should read—“Owing to the inaccuracy in the 1851 returns there is a seeming but not perhaps a real decrease in the places of worship of some denominations.” In the Tynemouth Table there is a typographical error. The increase between 1851 and 1872 should be “6,979” instead of “6,079.” A very late alteration was the cause of this error. There are two and not five Ritualistic Churches in the borough. In the Burnley Table some correction is needed which may be thus stated:—

OUR SUPPLEMENT.					
1851.	1872.	Increase.			
Churches.	Sittings.	Churches.	Sittings.	Churches.	Sittings.
4	3,840	9	5,790	5	1,950

THE CORRECT STATEMENT.					
3	3,240	9	5,949	6	2,709

The error arose from the impossibility of our enumerator being able to get official Church information on the subject. His request was completely ignored. These are all the corrections needed, so far as we are at present aware, in the thirty tables of our third Supplement.

Quite a controversy has arisen in the *Sheffield Independent* relative to our statistics for that town. The Rev. Mr. Milton, a local clergyman, alleges that we have simply added the new chapels to

the numbers for 1851—an absurd statement, disproved by the fact that all the '72 statistics were collected separately, and sent up to us by the local enumerator, and that those published in the *Nonconformist* were, as he says, "an accurate copy"—the '51 returns being added in our own office. In the comparative statement we credited the Congregationalists with an increase of two places of worship, whereas five new ones have been erected in the interval—the disparity arising, no doubt, from the lapse of temporary places. Relative to the churches of Sheffield, our enumerator gives in the *Independent* an important statement. As in a score of other places, we are charged with understating the increase, and crediting the Church of England with five instead of twelve new churches since 1851. Here is a simple explanation:—

Places of worship returned in 1851	23
Churches then existing as enumerated below*	16
District preaching or mission rooms	7
Increase as stated by the <i>Nonconformist</i>	5

Churches erected since 1851, as returned in Wm. White's Directory

The seven district preaching or mission rooms will no doubt include the rooms used by the incumbents of the new ecclesiastical districts (created in 1851) before the erection of their respective churches, which, when erected, though increasing the accommodation, would not alter the number of places of worship.

It will thus be seen that the alleged injustice to the Established Church in Sheffield in our comparative statement was no injustice at all. There were seven temporary "preaching or mission rooms" which were abandoned when the new churches were erected. So that, inasmuch as the actual present church accommodation in Sheffield is admitted to be correct, the comparison between the two periods is perfectly fair. There is, it is true, an increase of only five instead of twelve churches, because seven have lapsed, but the increase of sittings arising from the substitution of regular and commodious churches for mission-rooms is accurately recorded.

We have received a copy of the *National Church* (the organ of the Church Defence Institution) for November. The greater part of it is occupied with the subject of our statistics, mainly with the familiar extracts from local Tory papers denouncing our comparative statements. What has been said above relative to Sheffield, applies also to the other towns. Bradford, Bristol, etc. The *National Church* besides gives the result of an investigation conducted by the Wolverhampton branch of the Church Defence Institution into the statistics of that borough. Their mode of dealing with the matter is interesting as a sample of what is, we suppose, to be done in respect to other places. We put the two aggregate statements together for the sake of comparison:—

OUR SUPPLEMENT.

1872.	Place of Wor.	Sittings.	Increase on 1851.	Place of Wor.	Sittings.
Ch. of Eng...	38	30,824	15	10,321	
All others...	114	43,448	40	15,496	

CHURCH INSTITUTION STATEMENT.

1872.	Place of Wor.	Sittings.	Increase on 1851.	Place of Wor.	Sittings.
Ch. of Eng...	46	38,396	23	16,133	
Protestant Dissenters.	105	37,872	39	14,502	

This disparity is great, and it is easily accounted for. First eleven places of worship and their sittings are eliminated by the Wolverhampton Church defenders because they belong to Roman Catholics, Unitarians, Jews, &c., with whom "Protestant Dissenters can have no religious sympathy"! But this is no question at all between the Church of England and Protestant Dissenters, but between a State Church and religious bodies outside of it. The distinction thus drawn is therefore nonsensical. Ours was not a theological but a statistical inquiry, and no reasonable man will accept so absurd a distinction. Suppose the Roman Catholics, &c., were in an enormous majority outside the Church, would they then be eliminated? Then the figures are further manipulated by another ingenious process. According to this authority the Protestant Dissenting places of worship occupy an area of 213,516 square feet, giving 5½ square feet for each sitting. Applying the same rule to the Church of England our critics secure 7,572 additional and imaginary sittings, though the *Diocesan Calendar* gives but 30,824, including eleven mission stations. Our opponents say that "sittings are generally estimated in round numbers." Who estimates them? The officials? Then why assume that Church officials must always be right and Dissenting officials always wrong? The best proof of our fair-

* Churches existing in 1851:—Parish Church, St. Paul's, St. James', St. George's, St. Philip's, St. Mary's, St. John's, Trinity (Wicker), St. Jude's (Eldon), Christ Church (Pittmoor), Christ Church (Attercliffe), Holy Trinity (Darnall), Ecclesall, Fulwood, Crookes, Heeley.

ness in this matter is that in a large number of returns the capacity of Dissenting places of worship is given at less than in 1851, but for the Church, its own estimate is not departed from. These transparent devices for whittling away majorities, as indicated by sittings, are too ingenious to go down with the public. We have given the Church sittings at their own estimate, making due allowance for mission rooms. We have given Dissenting sittings according to official information, which often brings them down below that of twenty years ago. The public will judge which is the true and the fairer method.

Epitome of News.

On Thursday the Queen received at Windsor, with considerable state, the Japanese Ambassador and his suite, who lunched at the castle before their return to London by special train in the afternoon.

The Rev. Stopford A. Brooke preached before the Queen on Sunday in the private chapel at Windsor. The Court is expected to leave for Osborne about the 17th instant. Her Majesty will spend this Christmas in the Isle of Wight.

The Prince and Princess of Wales have returned to Sandringham from Gunton. Their royal highnesses received the members of the Japanese Embassy.

The expected visit of Mr. Disraeli and the Viscountess Beaconsfield to Sandringham is postponed on account of the health of the viscountess.

The foundation stone of St. Mark's parochial schools, Hamilton-terrace, St. John's-wood, was laid on Saturday by Princess Christian.

A Cabinet Council was held on Saturday. It was attended by all the Ministers except the Lord Chancellor and the Duke of Argyll. Most of the members of the Cabinet have left town for their country residences.

The *Dublin Evening Mail* states that the Irish University Bill is drawn, and is of a most sweeping character, entirely destroying Trinity College. This statement must be received *cum grano*.

Mr. Miall will address his constituents, in St. George's Hall, Bradford, on Thursday evening, the 16th of January next.

Lady Doughty, *in extremis*, was on Saturday examined by counsel for the Crown and for "the Claimant," at Titchborne House, near Alresford.

It is stated that Mr. Henry Ancell, of the Admiralty, has resigned his position of manager of the Civil Service Co-operative Society, upon his appointment by Mr. Goschen to a chief clerkship of £500. a year at Somerset House, upon the condition that he gave up his co-operative appointment.

The corn market was steady this morning, with a moderate demand at previous rates. It is thought only half the wheat area is sown in the United Kingdom. The difference in value of spring-sown and autumn-sown wheat on the English crop is estimated as not likely to be less than five to ten millions sterling.

The Right Hon. W. E. Forster proposes, through the Vicar of Bradford, to give the grammar school of that town an exhibition for two years from the 1st January next, renewable for a further period of two years on certain reasonable conditions, the exhibition to be open to candidates from all the public elementary schools in the borough. The examination is fixed for the 15th of January next.

The Rev. A. Horne, Baptist minister, of Atherton, was knocked down and killed by an engine as he was crossing the railway at Wigan Station on Wednesday night.

Through the breaking of a winding chain at the Springwell Colliery, Dawley, in Shropshire, eight men have lost their lives.

Two men were on Friday convicted at the Manchester Assizes of personation at the recent municipal election in that city. Each of them was sentenced, under the provisions of the Ballot Act, to twelve months' imprisonment.

Mr. Disraeli has suggested to those citizens of Glasgow who desired to entertain him at a public banquet, that "owing to an alarming change in the state of Lady Beaconsfield," the proposal should for the present be renounced. The Glasgow Town Council have decided unanimously to confer on the right hon. gentleman the freedom of the city.

The governing body of Rugby School have addressed a letter to Dr. Hayman to the effect that if he is not prepared to act in future in a spirit of cordial goodwill towards Mr. Scott, the governing body think it due to the interests of the school that Dr. Hayman should lose no time in retiring from the office of head master.

Lord Shrewsbury has just met the tenantry on his Worcestershire estates, and in the course of his address to them he recognised the importance of supplying the agricultural labourer with a good home. There was a want of cottage accommodation upon some of his estates, but he was doing his best to meet it, and if he lived, all his Worcestershire tenants should have proper cottages upon their farms. At present he was carrying out this work upon his estates in Cheshire.

A man named William Atkins, the occupier of a room in the Rising Sun Tavern, Cloth Fair, has been convicted before the Lord Mayor of having used it for the purposes of betting. His lordship imposed a penalty of 50*l*.

From the wild region of Prawle Point, on the coast of Devon, there comes a terrible story. An

Italian seaman, who had formed one of a crew of a ship which lately ran ashore at Prawle, made a sudden and unprovoked attack upon several persons in the village, and wounded them with a knife. A party started in pursuit of the fellow, and as it was found impossible to disarm him, one of them struck him on the forehead with a cutlass and instantly killed him.

Miscellaneous.

A NEW PHASE OF FEMALE EDUCATION.—A rather curious use is to be made of the Prince Consort Memorial in Hyde Park. On favourable afternoons it is largely visited by boarding-schools. The girls are marched to the place in files, and whilst they inspect the statues a kind of extemporary lecture is delivered. Where Cicero was born and what he did; how Wolsey rose and fell from his high estate; and what works Beethoven composed and what was his reward; how Milton sang, Stephenson toiled, Chatham thundered, Nelson fought, Flaxman designed, Goethe dreamed, and Galileo suffered; this and much more is related.—*Court Journal*.

MUNIFICENT BEQUESTS.—The following have been left to various charities by the late Lady Wheler, second daughter of the late Rev. W. Carus Wilson:—Church Missionary Society, 5,000*l*.; Church Pastoral Aid Society, 5,000*l*.; British and Foreign Bible Society, 5,000*l*.; endowment of Heworth Church, 5,000*l*.; endowment of Drax Vicarage, 5,000*l*.; London City Mission, 3,000*l*.; the Religious Tract Society, 2,000*l*.; the Irish Society, 2,000*l*.; the Jews' Society, 1,000*l*.; and the Colonial Church Society, 1,000*l*.

THE LOSS OF THE ROYAL ADELAIDE.—The Board of Trade inquiry into the loss of the Royal Adelaide was concluded on Saturday. A witness named Samuel Smith stated that the captain was the fourth to come ashore from the ship. Edward Way, Trinity pilot, said that had he been on board the Royal Adelaide he could have got her out of the bay with more sails set. John Woolley, the second mate, said that when the captain went ashore there had been five women saved before him, but he could not say how many men. The court will report their decision to the Board of Trade.

THE NATIONAL EDUCATION LEAGUE.—A great series of meetings in connection with the National Education League is now in course of arrangement for January, preparatory to the meeting of Parliament, when proposals are expected for the amendment of the Education Act. Amongst the places at which meetings will be held are Manchester, Liverpool, Leeds, Sheffield, Bristol, Nottingham, Leicester, Norwich, Brighton, and, finally, London. Many members of Parliament, and well-known ministers, and gentlemen of influence, have consented to speak; and it is anticipated that a great demonstration on behalf of League principles will be made.

THE SMITHFIELD CLUB FAT STOCK SHOW opened yesterday at Islington. The quality of the show is above the average. The three animals selected to compete for the grand prize as the best in the show were—Mr. Overman's Devon steer, which obtained the first prize in that class; the splendid shorthorn which obtained the first prize for Sir W. de Capell Brooke in that class; and the magnificent Scotch polled ox exhibited by Mr. J. Bruce, of Burnside, Fochabers, Elgin. After a most exciting competition of nearly an hour, the shorthorn was removed, and after a further struggle between the Devon and the Scot, the blue riband of the show was finally awarded to the latter.

THE REV. C. H. SPURGEON AND SERGEANT BATES.—On Sunday Sergeant Bates was amongst Mr. Spurgeon's auditors at the Tabernacle, and at the conclusion of the forenoon service the sergeant, by request of the preacher, met him in the study. Mr. Spurgeon there presented the sergeant with a copy of each of his two works, "Morning by Morning," and "Evening by Evening." Mr. Bates warmly pressed the reverend gentleman to visit the United States, and assured him that no European clergyman could expect a heartier welcome there from all classes than Mr. Spurgeon. The reverend gentleman, who seemed much moved by the warmth which the sergeant preferred his request, regretted that he could not promise to visit the States, as his work in London was more than he could accomplish, and pleasantly remarked with regard to this invitation to visit the New World, that while Alexander sighed for two worlds to conquer, he, Mr. Spurgeon, had quite enough on hand in trying to conquer one.

A COCKNEY RHINOCEROS.—The ship *Orchis*, from Singapore, brought over a male and a female rhinoceros. The former died on the voyage; the latter has given birth to a young one in the Victoria Docks. Both are now at a house in the Commercial-road. The mother—a great beast about ten feet long and about four feet six inches high—has been hitherto very quiet, but now she is getting a little savage, even though she has a nice warm horse rug tied over her, and has the best of food. The little animal seems quite strong and active, and walks about by himself, going into his box or lying down by his mother when he has had his dinner. "I have tasted the milk of the rhinoceros," says Mr. Frank Buckland in describing this incident in the *Times*. "It is excellent. I suppose I am about the only man who has tasted rhinoceros milk and eaten a steak of young hippopotamus in London. We must look out for new articles of diet in these hard times."

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THE NONCONFORMIST SUPPLEMENTS.

STATISTICS OF RELIGIOUS ACCOMMODATION IN OUR LARGE TOWNS.

Special Supplements were given with the *Nonconformist* of October 23rd, November 6th, and December 4th. The first contained details arranged in a tabular form of the places of worship, sittings, and mission stations of each Religious Denomination in all the cities and boroughs of England and Wales with a population exceeding 100,000—fourteen in number. The second gave similar statistics relative to the towns with a population of over 50,000 and under 100,000—twenty in number. The third Supplement dealt with thirty of the cities and boroughs which have a population of more than 20,000 and under 50,000.

The final Statistical Supplement will contain returns from about twenty more towns of between 20,000 and 50,000 population, together with a review of the entire tabular information. It will appear on WEDNESDAY, January 8th, 1873.

* The four numbers will be sent by post on the receipt of 1s. 10d. in postage stamps.

Arthur Miall, 18, Bouverie-street, Fleet-street, E.C.

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* As the Organ of a great and growing movement, the principal Weekly Journal among Dissenters, and a first-class Family Newspaper, the *Nonconformist* has become a very desirable medium for Advertisers. Since the beginning of 1872 there has been a large increase of Annual Subscribers as well as in the general circulation.

THE NONCONFORMIST is registered for transmission abroad.

TO CORRESPONDENTS.

The Edinburgh paragraph relative to Charlotte Chapel is crowded out, and held over till next week.

* Several letters are omitted for want of room.

The Nonconformist.

WEDNESDAY, DECEMBER 11, 1872.

SUMMARY.

THE second series of Cabinet councils is now closed, and there can be little doubt that the Ministers, who have now separated for their Christmas rest, have traced the outlines of their programme for the ensuing session. The leading questions that will be submitted to Parliament are pretty well known. Perhaps the greatest curiosity is evinced as to the way in which the Government will deal with the perplexing problem of University education in Ireland—

“the great topic of the year,” as it has been described. The *Daily Telegraph*, which is believed often to write under Ministerial inspiration, has an article which very likely if dimly reflects the views of the Cabinet. The gist of it is contained in the following extract:—“We have attempted in Ireland to impart creedless and colourless teaching, and the scheme has failed. What we can do is to establish or develop a really impartial University which will be the great source of degrees in Ireland—which, by its lofty character, will inspire respect and through its impartiality, secure the confidence of all. That this is not impossible, the University of London proves. It has conducted examinations in Irish Catholic Colleges—its examiners testing and certifying the success of priestly teachers and of priest-taught boys. Why should not there flourish across the Channel a similar institution, that will thus close the era of sectarian professors and schoolmasters, squabbling for the loaves and fishes of the State?” So far, well. But this is not the whole question. Some of the more recent declarations of Mr. Gladstone would seem to imply that he is not disposed to endow a Catholic College. On this point, however, the Ministerial organ is silent. Such an institution can only be bolstered up by State aid, for the Irish Catholic laity of the professional classes are by no means enamoured of ecclesiastical education. But if Ministers are prepared to establish a national university on the basis of that of London, without assisting any sectarian institution out of collegiate or public resources, they will propose a plan with which, in principle, Liberals and Nonconformists will have reason to be satisfied.

From east and south there is still news of severe gales and deluges of rain. Around Denmark the devastation and loss of life caused by the invasion of the shores and islands by the Baltic Sea driven by fierce winds, has been appalling. In Italy the destruction brought about by the overflow of the great rivers assumes the magnitude of a national calamity. Incessant rains and frequent gales are our own experience, not very customary so late in the year. That the general health of our large cities and towns does not suffer from the exceptional mildness of the season, the reports of the Registrar-General bear witness. Our streets and thoroughfares are well flushed, and the poor have felt few of the hardships of winter. But one-half at least of the work of our farmers has been left undone, and spring sowing will not make up for the loss of autumn sowing. To a great extent, so prolonged has been the wet season, the land cannot be tilled, or the seed sown, as is usual at this season.

The latest news from Paris indicates that the antagonism of the Royalists to M. Thiers has not ceased. In one of the Bureaux which are to examine the Dufaure propositions, the Duc de Broglie, the President's most implacable opponent, has been chosen chairman by a majority of one against the Ministerial candidate. The Commission to consider the whole Constitutional question will hardly make much progress this side of Christmas, but the majority are said to be more determined than ever to limit the powers of the Executive by a minute definition of Ministerial responsibility, and by subordinating every Constitutional project to this restrictive measure. It remains to be seen whether time is on their side, or on that of President Thiers.

The Herrenhaus at Berlin has “caved in.” After the appointment of some twenty-four new peers, the result was likely enough. The much-contested and once-rejected Districts Administration Bill came up on Saturday for renewed consideration in that assembly. One amendment having been rejected by 114 to 87, further opposition to the details of the measure was withdrawn, and on Monday the bill passed by a majority of 25. This is the first instalment of the important domestic reforms demanded by public opinion in Prussia. It will hardly be long before a more Liberal Ministry will be installed at Berlin. General von Roon, the Minister of War, has finally retired from public life; Count Eulenberg, who has just vanquished the Junker party, to which his affinities have hitherto drawn him, is weary of his position; and Prince Bismarck is disabled from active public life by illness. Who are the rising statesmen of Prussia?

We have just acquired, so to speak, a new colony. Basutoland, a South African region, well known in connection with the famous chief Moshesh, has been for some time unattached territory, greatly coveted by the boers of the Orange Free States, who were only restrained from seizing it by fear of British influence. Lord Kimberley has decided formally to annex Basutoland as a Crown colony. There can be no doubt that the Kaffir population will be highly delighted at this decision, and that they are a class of aborigines well entitled to British protection. We dare say

the Colonial Minister had good reasons for taking this step, which will in due time be laid before Parliament. It is a further advance towards a great South African Confederation which can exist in a state of semi-independence, and be no burden to the Mother Country.

As we write, the members of the Convocation of Oxford University are deciding the question whether or not Dean Stanley shall be one of the select preachers for this year. A portion of the High Church party, led by the Rev. J. W. Burgon, have organised an opposition to the nomination of the Dean. The grounds of opposition are unequivocally stated in a letter to the Vice-Chancellor, in which Mr. Burgon says—“I cannot think the advocate of the Westminster Abbey sacrilegious Communion, the patron of Mr. Vance the Unitarian teacher, the partisan of Mr. Voysey the infidel, the avowed champion of a negative and cloudy Christianity which is really preparing the way for the rejection of all revealed truth, a fit person to be selected to address the youth of this place from the University pulpit.” The movement is supported by Dr. Trower, late Bishop of Gibraltar, Dean Goulburn, Dr. Cotton, Professor Burrows, and other men of eminence in the High-Church party, but no Episcopal name has been connected with it. This is a question, however, in which the clergy are most likely to follow, not their spiritual guides, but their prejudices, and there can be no doubt, we suppose, that a great prejudice against the Dean of Westminster does exist not only at Oxford, but elsewhere. See, however, to what all this leads—one of the most liberal-minded men in the Established Church openly denounced as a “heretic,” and the utmost endeavours made to prevent him from occupying the post of preacher. Of course, if Dean Stanley cannot be fit to preach at Oxford, he cannot be fit to preach at Westminster, or to hold any office in the Church. What an illustration all this is of the critical condition of the Establishment!

DISPERSION OF THE CRISIS IN FRANCE.

As we verge towards Christmas, the annual season of concord and rejoicing, things in general appear to be almost noiselessly falling into their proper places. For example, a brilliant shower of November meteors, which lasted nearly a whole night, and which showed that some belt of planetary dust and fragments had come into collision with the earth's atmosphere, has duly exhibited itself and passed away harmlessly for at least another twelve months. The “gas-stokers' strike” has missed its aim, and, like

Vaulting ambition which o'erleaps itself,
And falls on t'other side,

has come to signal, and, we must add, well-merited grief. The Prussian House of Lords has given its final sanction to the Counties Administration Bill which they had rejected a few weeks ago by a decisive majority, and the Constitutional struggle in Prussia having, whilst it lasted, excited powerful sensations, has now, after the infusion of a little new blood into the feudal body, quietly thrown off its extra heat and subsided into rest. France, too, has undergone a marvellous modification of her feelings and her position since the issue of our last number. The two conflicting powers—the Government of M. Thiers and the National Assembly—whose collision was almost momentarily expected with misgiving all over Europe and with dread in France itself, have unexpectedly met in the persons of their respective leaders, and bowed, and said kind things to each other, and arranged for little administrative changes which will allow each, for the time being, to retreat under cover from extreme positions of hostility, and to give time for further reflection.

Most of our readers will probably call to mind the extreme tension of national feeling which was brought about in 1869 in the United Kingdom by the perverse conduct of the House of Lords when dealing with the Irish Church Bill in Committee, and the sudden relaxation of that tension by the visit of Lord Cairns to Earl Granville, in which, as leader of the hostile Opposition, he offered concessions which the Government were able to accept. So passed away the Parliamentary crisis of that period, and very much in like manner has passed away a similar, but even more dangerous, crisis at Versailles. The Duc D'Audiffret-Pasquier has been the Lord Cairns of the occasion. The ablest representative, perhaps, of the Right Centre and the Right, seems to have espied before his party had irretrievably committed themselves to the more audacious pilotage of M. Broglie, the rock ahead upon which

Monarchy would inevitably split. He, therefore, quietly gained an interview with the President of the Republic, and, to all substantial ends, offered to submit to a change of course.

The point of agreement between M. Thiers and his political opponent consist almost exclusively in that personal modification of the Government which will give room for the Monarchists to boast that they have established Ministerial responsibility, and which will leave room to the President of the Republic to pursue unchanged the line of policy which was shadowed forth in his Message. M. Goulard has succeeded to M. Dufaure, as Minister of the Interior. M. Fourton has been promoted to the post of Public Works, vacated by M. Goulard. M. Leon-Say accepts the portfolio of Finance, and M. Calmon succeeds the latter in the Prefecture of the Seine. These changes slightly heighten the Conservative complexion of the Government, but do not, in the least degree, compromise M. Thiers in regard to Constitutional change. The Republic, such as it is, will continue to be a Republic. The proposed "fighting Government" will be gently dropped out of sight, carrying with it much damage to the reputation of MM. Rouher, Batbie, and some others. But, from the tone adopted by the various party organs of the press in Paris, it seems to be understood on all hands that the changes made by M. Thiers in his recent Ministerial nominations, are formal in their character, rather than substantial in their purport. It cannot be said that the old man has once more gained a victory over his foes, but it may be said that, in the very height and whirlwind of their political passion, his foes have seen fit to effect a truce with him which he had not asked, and so to save France and themselves from a peril which they durst not brave.

The fitful gleam of quiet, however, which has followed this ostensible compromise, must not be taken at more than its worth. It has in it no trustworthy promise of permanence. It is not a settlement—it is only an indefinite adjournment of a settlement. The Right, in foregoing for the present their extreme demands, have not renounced them—the Left, in acquiescing in the formal arrangements exacted from M. Thiers by the majority of the Assembly, do not intend to part with the Republican form of Government. M. Gambetta is playing the game of a "masterly inactivity." His journal approves the prudential move of the President of the Republic. But both parties will watch the future course of the Government with keen-eyed jealousy. Any overt attempt to prepare the way for the triumph of either at the next general election, or to forestall its results, will instantly bring on a renewal of active conflict. As far as the National Assembly is concerned, the balance is held by the Right—as far as the present will of the country can be ascertained, the preponderance of power remains with the Left. The convenience of France is identified with the maintenance of social order and peace. The indemnity has to be paid, and the occupied departments to be vacated. M. Thiers' policy and power consist in the ability he has shown to bring these transactions to a successful close, and both would be sacrificed in any premature struggle for a permanent constitution of the government. Whether he will succeed in fulfilling his mission, remains still a matter of doubt. He has weathered the late storm, not without some slight damage to his prestige. But he is a skilful helmsman. He is full of resource. He is steering, as best he can, towards a clearly defined destination. He may see fit to ease his ship a little here, and then a little there. But it does not seem likely that he will lose, or finally be driven out of his course—and every tempest of party passion which he survives, gives the country fresh opportunity and will to rally round him, and see him safely to the end.

THE LESSON OF THE GAS STRIKE.

It has been said that one successful strike is sufficient to efface the teachings of a dozen failures, but there are occasions when the assertion may be reversed. The recent strike of the metropolitan gas-stokers is an illustration in point. More than one leading unionist is believed to have predicted its failure. Their anticipations were correct. The combination collapsed more suddenly and completely than anyone could have expected. The men, animated by the clannish spirit of standing by two or three of their own order, who had, they thought, been fighting their battle, appear to have acted upon a sudden impulse which led them to miscalculate their own strength, and the determination and vigour of the various companies whose prosperity had become thus unexpectedly threatened. It is more than

probable that had the gas-stokers sought the counsel of experienced unionist leaders, they would have averted the deplorable issue which has brought calamity upon themselves and families. Unlike many trades in which unions have been formed, gas-stoking does not demand a high degree of skill, and a labourer of ordinary strength and intelligence can soon learn the trade. It takes years to make a good carpenter or mason, but a week is sufficient to convert an unskilled labourer into an efficient gas-stoker. Add to this that the rate of wages, considering the nature of the work, was good, the employment tolerably regular, and that there was a large amount of unskilled labour in the market, and we have at once an explanation of the speedy collapse of the strike.

But the strike has been something more than a failure. It has tended seriously to affect the future welfare of the gas-stokers both in town and country, by the sudden increase in the number of workers. This is the great evil of injudicious strikes regarded from the worker's point of view. Every increase of labourers, unless accompanied by a corresponding increase of means of employment, means a decrease of wages. So well is this understood by experienced unionists, that strikes for comparatively trivial objects, such as the dismissal of obnoxious managers, are discountenanced by them. But the men, as in the present case, are not always to be controlled by their leaders. Whatever may have been the nature of the provocation received by the metropolitan gas-stokers—and it does not appear to have been great—their policy was most short-sighted, unwise, and unfair, as they by this time must unreservedly admit. It would have been cheaper to have raised a small pension fund for the two men whose discharge formed the original source of dispute, than to have incurred the expense occasioned by loss of employment, to say nothing of the penalties threatened by the employers for breach of contract. The lesson is indeed a most severe one, and needs not, perhaps, the pending prosecutions to add to its bitterness. There seems now hardly any necessity for the gas companies to follow up their victory, for neither fine nor imprisonment can increase the sense of humiliation on the part of the men, or render them more dejected and hopeless.

Perhaps the fundamental blunder of the gas-stokers consisted in making the general public the chief sufferers by their quarrel. This course invariably defeats its object. Where a strike has been supported by public opinion, it has generally been found that the comfort of the public was not directly imperilled. A strike of building operatives or Lancashire factory-workers is not so speedily felt as a strike of gas-stokers or bakers. The failure of the bakers' movement arose partially from the same causes as those which occasioned the defeat of the gas-stokers. People will not put up with dear bread or a short supply of gas merely because there has been a dispute between employers and employed; and they decline to be made parties to the quarrel. Under such circumstances the men on strike suffered under a double disadvantage, and defeat could not be otherwise than inevitable. Nor were the inhabitants of the metropolis to blame for withholding their approval from the men. The threat of plunging London in darkness, and thereby suspending all industry and encouraging social anarchy, merely for a doubtful trade object, was a policy as selfish as it was unwarranted. As it was, the inconvenience and loss occasioned by the partial diminution of the supply of gas for some days was enormous, especially in the poorer metropolitan districts, where the workmen had to substitute paraffin or candles for the customary means of artificial light. In some industrial establishments, the hands were compelled to cease working after dusk, and had the means of replacing the labour of the men on strike not been forthcoming, serious and wide-spread suffering and distress must have been created. The blow intended for the gas companies fell in reality on large numbers of the poorer and more helpless class of workpeople. Of course, the gas-stokers did not intend this result. They were thinking more of terrifying their employers into submission than of the results so far as the public were concerned. This short-sighted selfishness cost them dear. Under ordinary circumstances, if proper notice had been given, the gas-stokers would have been certain of a fair share of public support, but their utter disregard of all but their own supposed interests, raised public opinion against them, and produced a general desire to assist the gas companies in tiding over the emergency.

Despite their victory, the companies may have occasion to rue the strike, for it has opened afresh the whole question of metropolitan gas

supply. As a rule, the companies have not been so considerate of the public interests as to claim a right to much consideration for their own. Like all holders of monopolies, they are too apt to subordinate their duties and responsibilities to large dividends. They ought to be the servants, not the masters of the community. Until this fact is more generally recognised and acted upon we shall never have a proper gas supply. A better and cheaper light is not only desirable, but possible, were the gas companies less bent upon securing enormous profits. Compared with the scientific progress in other directions, the present mode of artificial illumination seems miserably defective. Those who have been to Paris and other continental cities cannot have failed to notice the superior purity of the gas compared with the dull yellow flame so peculiar to this metropolis. With the immense number of public lamps at present used in the metropolis, the streets ought to be considerably better lighted. The appearance of the Strand last week, when lit up by the electric light, was a marked contrast to the thoroughfares in which gas alone was used, and evoked many expressions of regret that the whole of London was not lighted by electricity instead of gas. Could the electric light be economically employed, it would exercise a perceptible effect on the price of coals. More than this, it would enable us to dispense with the use of those huge gasometers which so frequently disfigure the suburbs of our cities and towns. But we fear these needed improvements will be reserved for another generation. We of this generation have become so accustomed to take things as we find them, that public improvement of this kind seem to be regarded as unnecessary or unattainable. Perhaps when London becomes really self-governed, we may be of a different opinion.

THE DELUGE.

PERHAPS no more fascinating story was ever told than that which Mr. George Smith related to the Biblical Archaeological Society last week—the Chaldean Story of the Deluge. It is now nearly twenty-five years since Mr. Layard, after immense labour, transferred from Birs Nimroud to London the winged bulls and graven slabs on which, in cuneiform characters, is written much of the world's history. For a time the hieroglyphics were, however, undecipherable, and it was not until the celebrated keystone was discovered at Behistan, in Persia, that Sir Henry Rawlinson was enabled to construct a vocabulary by which the arrow-headed writing could be read. Once, however, this had been done, the path was comparatively easy for the erudite men who betook themselves to the task of discovering the secrets of the old Assyrian tablets, and to-day we have the result of fourteen years' incessant labour, in a new and totally distinct version of the Deluge. It is true that we had already in support of the Biblical story the legend of Xisuthrus, the son of Berossus, chronicler of Chaldea; the Chinese story of Fâh-he, who it will be remembered was represented as escaping from the flood with his wife, three sons, and three daughters; the Indian tradition of Vishnu, who, in the shape of a fish or ark, saved mankind; and the Persian legend of a mighty flood which covered the whole earth—but all these, with the exception of the fragments of Berossus, were lacking in the details which might be considered as corroborative of the record of the Bible. But at length we have a story, told by the old Assyrian tablets—tablets which once belonged to the library of the great King Assurbanipal, and which are themselves some three or four thousand years old, a tale which in its very differences—and they are many—corroborates and strengthens the record with which we have long been familiar. Older even than the writings from which the sacred writ is compiled, they are yet copied doubtless from tablets yet undiscovered, but which are hidden in the world's oldest city once known as Erech, now called Warka. Startling and strange indeed are the details of this wonderful legend; surprising in the very humanity which surrounds the whole, and which lends to them even more authority than they of themselves could perhaps claim.

The story begins with the life and doings of the great King Izdubar, a potentate who probably lived and flourished very shortly after the flood had ceased, and the world had become in a measure repopulated. Covered with glory, happily married, sovereign of Erech, Izdubar is, however, mortal, and as the seeds of death begin to assert themselves in his system, he is like the rest of humanity then, and now, mightily disturbed. He learns, however, that one Sisit, who lives somewhere near the mouth

of the Euphrates, has learnt the secret of immortality, and anxious to benefit, if possible, by the experience and advice of this fortunate being, he, in company with a pilot, sets sail to find him. After a voyage of a month and fifteen days he arrives at the "Waters of Death," discerns Sisit on the other side thereof, and with him discourses. He is first of all informed that "the Goddess Mamitu, the maker of fate to them their fate has appointed; she has fixed life and death, but of death a day is not known." Izdubar then demands to know how it was that Sisit has been made a great exception to the general rule, and to him the immortal one relates the story of the Deluge, his own piety and subsequent reward.

It is here the strange story opens, and at once the similarity of the legend with the Biblical record is apparent. Men have sinned, the great God is angry. Sisit is informed that "He will destroy sinners and life," and receives the command to build a great ship, and to cause to go into it the seed of all life. The length and breadth of the vessel, though now undecipherable, are detailed by the Deity; and then comes the first great difference. Sisit is to launch the vessel. The fact is that the Babylonians were a maritime people, and that whereas in the Biblical record, written by and for an inland race, which knew nothing of the sea, mentions no pilot, and speaks not of launching, both these points are given in the Chaldean story, and even the ship is tried before her great voyage begins. More than this, the writer of the Jewish story, knowing nothing of ships, calls the vessel an ark or box, while the Chaldean historian, being acquainted with vessels and sea-craft, describes the medium of safety as a huge closed ship. Very detailed is the story as it proceeds. Sisit discovers leaks on the trial of the vessel, but with measures of bitumen fills these up. He builds an altar for an offering, roofs the ship with reeds, collects the seed of life, makes his family enter the vessel, and drives the beasts of the field into it also. Then he enters and "shuts the door," giving the helm to a pilot (not mentioned in the Holy Scriptures), and the rains begin to descend. A discrepancy here again occurs in the time given as to the duration of the storm. Sisit's flood only lasts seven days. Of its violence and general character, however, there can be no doubt. "The bright earth to a waste was turned; it swept, it destroyed all life from the face of the earth. The strong tempest over the people reached to heaven. Brother saw not his brother; it did not spare the people. In heaven the gods feared the tempest, and sought refuge." Ishlar now intercedes for man: "I have begotten man; let him not, like the sons of fishes, fill the sea." At length a calm ensues; the ship is resting on the Mount Nizir, and a dove is sent forth. But Sisit's dove does no service, and a swallow is then despatched, to return, however; a raven at last being despatched, and staying away altogether. Then were the animals liberated, and sent forth to the four winds; an altar is built; the gods assemble at the burning of the sacrifice, the "Great God" also being present. Bel, the warrior god, at whose instance it appears the Deluge came, is somewhat blamed for the destruction he has caused. It is, however, announced, as in the Biblical record, that in future no such calamity shall occur, the god Hea addressing Bel in the following words, which clearly refer to such a promise:—

Thou prince of the gods; warrior
When thou wast angry a tempest thou madest,
The doer of sin did his sin; the doer of evil did his evil.
May be exalted, not be broken; may be captive, not be delivered.

Instead of thee making a tempest, may lions increase and men be reduced.

Instead of thee making a tempest, may leopards increase and men be reduced;

Instead of thee making a tempest, may a famine happen, and the country be destroyed.

Instead of thee making a tempest, may pestilence increase, and men be destroyed.

Sisit and his wife are then purified, and become immortal. It is needless for our present purpose to go further into the legend as given by Mr. Smith. We have given the chief corroborative differences, and those who will may weigh and consider for themselves the exact degree to which the Biblical record is supported, by the marvellous story told by the historian to the King Assurbanipal. To us it appears that the very differences of the various versions are the greatest proofs of the truth of the legend. Take, for instance, the story of Berossus. In it Xisuthrus is mentioned as the builder of the Ark; Cronos is the deity who commands him to build it. Its dimensions are carefully laid down; five stadia long, two broad. The land of Armenia is the scene of the commencement of the Deluge, and of the resting-place of the Ark. Berossus, however, says nothing of the cause of the deluge—namely, the wickedness of men; but here both

the Chaldean and the Biblical record agree. As regards the duration of the flood Berossus is silent, and the Bible and Assurbanipal tablets are at variance. While Berossus and the Mosaic historian agree in giving to the Ark two-fifths more breadth than height, the Chaldean recorder states that they were both the same. Evidently the three accounts are not compiled from the same legend, although referring to the same occurrence. The very differences speak volumes against such a supposition. Had the story been trumped up—a mere priestly tradition, a legend evolved from the inner consciousness of some ancient Mage, the various versions of it would not have varied after this sort. But it is clear that to the different peoples amongst whom the story of the Deluge was and is known, different detailed particulars were told by those who had witnessed the occurrence; perchance Noah himself or either of his sons; that each remembering some little point which the others might overlook or forget, much in the same way as the four Evangelists, gives a version which, while correct in itself, differs materially in detail from that told by other witnesses. The differences of the stories told, so far from bringing discredit upon the great tradition, only establish its authenticity, and all Biblical students can but hail any accession to their knowledge, and corroboration of the stories they love so well. No matter whether the navigator who sailed over the tempestuous waters be called Sisit, Xisuthrus, or Noah; no matter whether the mountain on which the ark rests be known as Ararat or Nizir; the weird stories of the Greeks and the traditions of the Assyrians dug up from beneath the ruins of Birs Nimroud, do but strengthen the authority of those Holy Scriptures which were "given us for our learning." In a day when the scientists of the day are quibbling and mightily glorifying themselves as fresh marvels of nature burst upon their view, and fresh discoveries are made, and they fondly imagine that in course of time they shall be able to make a respectable fight against Revelation, those who still choose to hold "by the faith once delivered to the saints," may rejoice at any discovery which tends to support them in their belief, be it written in Grecian or cuneiform characters.

HOW IT STRIKES A STRANGER.

December 9, 1872.

Mr. Smith, the Conservative member for Westminster, as might have been predicted, made as good a speech at the meeting of the Westminster Conservative Working Men's Association as a Conservative could make, and in fact it was the best Conservative speech of the recess. If a Tory Government should again come into power, Mr. Smith, I fancy, has an office at his command. With a good deal of what he said many people, Conservative and Liberal, will heartily agree. He settled Mr. Lowe's preposterous argument about the Thames Embankment land, which the Crown now offers to us for 40,000*l.* This demand, said Mr. Smith, was very much as if a man should buy his cloth, send it to the tailor to be made up, and should afterwards be charged the value of a new coat. It is exactly so. The land was of little or no value till the Londoners made it valuable, and Mr. Lowe wants us to pay for it the value which we ourselves have given to it. Mr. Smith had a good deal to say about the ballot. He has been over to America, and has seen the ballot in operation there. He believes that it does not prevent bribery, and that it has something to do with the abstention of honesty and capacity from politics in America. But in truth the ballot has nothing to do either with American corruption or with the disinclination of cultivated Americans to meddle with elections. Partly this disinclination is a crime, a sort of superfine dislike to touch the masses or owe anything to them; but mainly it is due to the combination of universal suffrage and local representation of the majority as we have it in England. Here in this country there is an aversion increasing every day, on the part of scholars, to attempt to get into Parliament. If a man like Mr. Mill were to go down to any of our boroughs, excepting, perhaps, Birmingham, or one or two others equally democratic and enlightened, he would find himself confronted with some Philistine of a brewer, or banker, or coalowner, who would open a hundred committee-rooms, would flood the place with money, and ride on the swelling tide triumphant to the top of the poll, leaving Mr. Mill miles in the rear. In America, for obvious reasons, this evil is intensified, but before long it will be as bad as bad can be in England, unless the Liberal party have the wit to

see that their safety lies in personal representation. By the way, it would have been worth while to have given us a full report of the speech of Dr. Lee, who returned thanks for the Church at Mr. Smith's banquet. The Doctor warmly insisted, we are told, that the Church of England was entitled to all the property which had been left to her from the earliest times, and with equal warmth pressed Conservative members to come up to the House on Church divisions, even if to do so "they had to leave the hunting-field or the racecourse." There is something irresistibly comic in that "even," and there was more, too, in it than could have been expressed by a sermon. Expand its meaning, and it is a protest on the part of the learned Doctor that nobody could be more unwilling than he to say a word against racing or hunting. He would go so far as to admit that the Derby was part of our glorious Constitution, and that the chasing of the fox had something to do with our social and ecclesiastical pre-eminence over those miserable foreigners? But still, when the Church is directly attacked at Westminster, the lower in degree should give place to the higher in degree, the country gentlemen should interrupt their sacred sports—rites even he might call them, and rush to the post of danger.

Most English tourists, I suppose, know Wastdale in Cumberland, as grand a piece of mountain scenery as is to be found in Great Britain. Those who have been there will care to hear that Mr. Kitchen, who has been incumbent of the parish for fifty years, is now compelled to retire from failing health. The value of the living is but 84*l.* a year, and of this modest amount he is to receive one-third by way of pension. The parish certainly is not very extensive, not a dozen houses altogether, but the difficulty of getting at them is great in the winter time, and in the summer there are a good many visitors. What a life this poor man must have led! For half a century he has been utterly excluded from the rest of the world—for there is but one indifferent road into Wastdale, barring the precipitous passes over the mountains to Buttermere, Keswick, and Langdale, and until the railway was driven through Cumberland, it must have been as remote almost as Tartary. A very little while before Mr. Kitchen went to Wastdale, the path to Keswick was a shepherd's secret, of which few cared to avail themselves. In fact, it was not until Wordsworth had created in England the love of nature, a creation which marks him as one of the epoch-makers of the world—it was not till then that people ever thought of going to Cumberland unless forced by what they considered an odious necessity. Mr. Kitchen, it may be said, has not had much to do, and perhaps his is not the worst case of underpayment that might be found in the Church, but considering what multitudes of parsons there are who have as little to do and live in affluence, a retiring allowance of 28*l.* a year after such a prolonged service is something like a satire.

No true Liberal can beany thing else than glad at the honour conferred on Mr. Cowen, now Sir Joseph Cowen. It has come to him rather late in life, but it is welcome to his friends as a recognition of his sterling services. In the House, although he is not a frequent speaker, he has a well-recognised position and is greatly respected. Nor can we lose sight of the fact that his son is the proprietor of the *Newcastle Chronicle*, a journal which is not only as advanced as any in that district, but one which has certainly advanced the Liberal cause more than any other there. Sir Joseph Cowen is one of the few members who are signally and gloriously conspicuous in not having sought a seat in Parliament. His constituents fought him, and sent him to the House by an emphatic majority, which showed what a power he was amongst them. C.

ELECTION INTELLIGENCE.—Cork election passed off on Thursday with tranquillity all the more pleasing that it is so little the rule of similar occasions in Ireland. True, the wet weather aided the calming influence of the Ballot; but even with all due allowance for these repressive influences, the conduct of Cork seems to have been highly creditable. Mr. Ronayne, the Nationalist candidate, has defeated Mr. Pim, Conservative, by a considerable majority—the numbers being 1,883 to 1,110.—Sir George Balfour (a very able economist and a Liberal) was on Monday elected without opposition for Kincardineshire, in the place of Mr. J. D. Nicol (Liberal), deceased.—On the same day two candidates were nominated for Forfarshire for the seat vacant by the resignation of Captain Carnegie. There were two candidates nominated—viz., Sir James Ramsay (L.), and Mr. J. W. Barclay (L.). The polling is fixed for Friday. Mr. Barclay will support a measure for the separation of Church and State, when the Government are disposed to bring it forward.

Literature.

DR. TYNDALL'S RESEARCHES IN
RADIANT HEAT.*

II.

In a former article (*Nonconformist*, Oct. 23), we pointed out the great importance of the researches contained in this volume, and showed their relationship to our previous knowledge. We now propose to give a brief outline of the principal results Dr. Tyndall's investigations have revealed; and in doing so we shall endeavour to make the subject clear to unscientific readers by avoiding, as far as possible, all technical terms.

Dr. Tyndall has made the domain of radiant heat his own. Here we may perhaps be permitted to allude to the distinction between radiant heat and the heat that is felt when a warm body touches us, a difference we explained in our former article. Radiant heat, it will be borne in mind, is emitted on all sides by warm bodies; it traverses the regions of space with the velocity of light, and is not intercepted by the most perfect vacuum nor the most powerful wind. It resembles light in all respects, and if such a term were not a contradiction, it might be called invisible light. Like light, it can be reflected by polished surfaces, and absorbed to a greater or less degree in passing through various media. This is the nature of the force that is alluded to whenever radiant heat is spoken of.

The greater portion of the volume before us deals with the action of radiant heat on *gases and vapours*. In fact, Dr. Tyndall has not only created but pursued with singular success this branch of scientific inquiry. Thirteen years ago it was universally believed that such an attenuated body as air, or any other gas, could exert little or no influence on the transmission of radiant heat through its substance. One or two eminent men had, however, argued that a portion of the sun's heat must be absorbed by our atmosphere. But the only trustworthy experiment in this direction had thrown doubt on their reasoning. It was to remove this ignorance that Dr. Tyndall set himself, in 1859, to grapple with the question whether gaseous bodies had or had not the power of intercepting the rays of heat. But innumerable difficulties sprang up at the very outset of the inquiry. Instrumental defects had to be overcome. Errors of experiment, so small as to be unnoticed under ordinary circumstances, entirely vitiated the first results. By patient toil these obstacles were at last surmounted. And after fourteen weeks of experimental labour of some nine hours daily, Professor Tyndall found he had won such a mastery over his subject that he could look with confidence on the results to be hoped for in future. Such was the prelude to these researches.

We shall not attempt to describe in detail the apparatus employed in these investigations—for this we must refer our readers to the volume before us, where an engraving is given of the experimental arrangement adopted. It will be sufficient for our purpose to say that the gases submitted to experiment were enclosed in a horizontal brass tube, four feet long and about three inches in diameter. The ends of this tube were closed air-tight with transparent plates of rock salt, this substance being chosen as it is the most *translucent*† solid known. By means of stop-cocks and an air-pump, the experimental tube could be exhausted at pleasure, after which any desired gas, properly freed from moisture, could be allowed to stream into the empty tube. At one end of the tube was the source of heat, generally a black-hot plate of copper, which sent its rays through the tube. These fell at the opposite end upon an extremely delicate thermometer, known as the thermoelectric pile, an instrument we described in our last article.

At first Professor Tyndall obtained only negative results. Perfectly pure and dry air admitted into the empty tube scarcely, if at all, affected the amount of heat passing through it. The same was the case with the elementary gases oxygen, hydrogen, and nitrogen. These may therefore be regarded as perfectly heat transparent, or *diathermanous* substances. But the case was far different when other gases were tried. Coal gas, for example, though equally as transparent to light as air, yet acted upon radiant heat like a black cloud, cutting off the greater portion of the rays that passed through the tube. Still more extraordinary was the behaviour of olefiant gas, a body perfectly transparent to light, the main agent in produc-

ing the brilliancy of our gas flames. Eighty per cent. of the radiation was absorbed when this gas was admitted into the empty tube. That is to say, supposing the heat rays that entered the tube were divided into a hundred parts, only twenty of these parts could escape from the tube after passing through four feet of olefiant gas. And yet if a candle were placed at one end of the tube its light would not be intercepted in the least degree. What has been here stated of olefiant gas has also been found true in a less degree of all other compound gases.

This, then, is the fundamental fact discovered by Dr. Tyndall. That transparent and intangible bodies like gases should be able to cut off the rays of heat with such extraordinary power, is indeed a most surprising phenomenon. In the memoirs contained in the volume before us, Professor Tyndall has followed out this discovery into the minutest detail. After examining the absorption of heat by all the well-known gases, the amount of their absorption was measured as little by little they were allowed to stream into the experimental tube. Thus it became clear that the first portions of the gas that entered the empty tube were principally effective in quenching the heat rays; whilst the later portions of the gas, as the tube grew full, added scarcely anything to the previous absorption. The relative degree of opacity to radiant heat exhibited by different gases is shown as follows. Calling the amount of heat absorbed by the tube full of air = 1, then carbonic acid gas intercepted 90 times; marsh gas 400 times,—olefiant gas nearly 1000 times, and ammonia gas 1,200 times, as much heat as the same quantity of pure air.

These figures suggest interesting speculations as to the probable condition of our earth, if, instead of a mixture of oxygen and nitrogen, we had over us an atmosphere of, say, carbonic acid gas. Under such conditions the rays of the sun would, to a great extent, readily pass through, but the heat of the earth could hardly escape. Thus the warmth of the surface of our globe would be nursed up to a temperature far exceeding what it is at present; and a uniform tropical heat would distribute itself from pole to pole. The character and position of the flora of bygone ages indicate there might have been a time when a high and even temperature prevailed on our earth. And here we see that the presence of a large proportion of carbonic acid in the atmosphere *would* be competent to produce such an abnormal epoch. Our atmosphere may once have been constituted thus, and the removal of the excess of carbonic acid may have been effected by the luxurious vegetation of primeval times.

But let us return from these surmises to our record of fact. If the action of permanent gases on radiant heat is remarkable, still more wonderful is the influence exercised by the vapours from volatile liquids. Every one is aware that certain liquids, such as alcohol and ether, dissipate themselves in vapour when exposed to the air. In like manner, only more promptly, do they yield vapour when exposed to a vacuum. Allowing a measured quantity of the vapour from a certain liquid to enter the experimental tube, Dr. Tyndall has succeeded in estimating the amount of heat absorbed by the entry of that vapour. Most astonishing were the results obtained.

A mere flash, as it were, of the vapour of ether cut off 300 times as much heat as the whole tube full of dry atmospheric air. Different vapours, like different gases, exercised a variable absorption of heat. The most interesting feature about vapours is, however, that we can determine the relative degrees of heat absorbed by the liquids from which they are derived. When this was done it was found that the order of absorption by the liquids was precisely the same as that of the vapours they yielded. The most heat opaque liquid gave the most heat opaque vapour, the most heat transparent liquid gave the most heat transparent vapour, and so on. This fact is doubly important, for it not only shows that radiant heat can be made an explorer of the molecular constitution of a body—this being permanent during the change from solid to liquid, or liquid to vapour—but it also indicates that we may predict the relative heat-absorbing power of a vapour, if we know that of its particular liquid.

Transparency to light, it will now be very evident, does not by any means imply transparency to radiant heat, or translucency. It is often the very reverse; many of the most translucent things being among the most athermanous, or heat opaque of bodies. This is notably the case with water: no liquid yet examined exceeds this substance in its power of striking down the rays of obscure heat. And if so greedy an absorption of heat be found in this liquid, we should infer, from what we have

said above, that it will also be found in the vapour of that liquid. It is, however, extremely difficult to examine aqueous vapour in the way that other vapours have been examined. Albeit a knowledge of its behaviour towards radiant heat is more important than that of any other vapour. For the vapour of water is diffused through our atmosphere, always present, though in variable quantities. If, therefore, its power of intercepting heat rays be as great as assumed, its presence in the air will be of profound meteorological importance. But an eminent continental physicist gave good reasons for denying this energetic absorption attributed to aqueous vapour. It became, therefore, a supreme question to determine, as directly as possible, how far the vapour of water had the power of intercepting radiant heat. With consummate skill Professor Tyndall attacked this question from all sides. Nor did he abandon it until he was perfectly satisfied he had obtained the true solution of this difficult problem, and had also met every objection that could be advanced against his inquiry. This subject, therefore, occupies a most prominent position in the papers contained in the present volume.

We entirely share in the opinion of eminent scientific men better qualified than ourselves to give an opinion, that Professor Tyndall has conclusively settled this disputed point, and that the vapour of water does powerfully intercept the rays of heat. When equal quantities are compared, it is estimated to be 16,000 times more impervious to radiant heat than dry and pure air. Hence the presence of watery vapour in the atmosphere will but slightly hinder the passage of the sunbeams by day, but will largely prevent the outrush of terrestrial heat by night. We are now in a position to perceive the truth of Professor Tyndall's eloquent words: "This aqueous vapour," he remarks, "in a lecture included in this work, 'is a blanket more necessary to the vegetable life of England than clothing is to man.' Remove for a single 'summer-night' the 'aqueous vapour' from the air which over-spreads this country, and you would assuredly 'destroy every plant capable of being destroyed' by a freezing temperature. The warmth of our 'fields and gardens would pour itself unrequited into space, and the sun would rise upon an island held fast in the iron grip of 'frost.' Thus, by a single bound we pass from the experimental results of the laboratory to the grandest cosmical applications. And in our admiration of the manifest importance of a generalisation like this, let us not forget that here, as in every other case, it is the outcome of a philosophical investigation, which is branded as useless or obscure by the thoughtless or contracted mind.

We must now rapidly pass on to another and extremely interesting portion of Professor Tyndall's researches—namely, the behaviour of *odours* towards radiant heat. It was found that such bodies exercise a most energetic action on heat rays. For example, a whiff of the perfume from the essence of lavender absorbs sixty times more heat than the vastly larger quantity of pure air required to fill the experimental tube. Other scents were even more energetic than this; so that Professor Tyndall remarks, "as regards the absorption of radiant heat, the 'perfume of a flower-bed may be more efficacious than the entire oxygen and nitrogen of 'the atmosphere above it.' Dry air, passing over musk, raised the absorption of the air from 1 to 73. This experiment might be indefinitely repeated with the same portion of musk, without any perceptible diminution of its weight. What then must have been the weight of the odour that entered the tube, and the presence of which was revealed in so signal a manner. Its amount is utterly inconceivable, and indeed, the fact itself would seem incredible were it not established beyond the question of doubt. So subtle a deportment bewilders us if we attempt to conceive its mode of action, and we simply accept the fact, and wonder how such an infinitesimal quantity of matter can produce so profound an effect. After this, who can assert that scientific investigation tends to deaden the imagination?"

The space we have already occupied forbids us to enter as we hoped into the other subjects contained in this volume. A crowd of interesting and invaluable matter yet remains to be noticed. Here we find explained the discovery of the so-called dynamic radiation of gases and vapours, by which their previous behaviour as absorbents is confirmed. Another memoir is devoted to the examination of the radiation from divers flames, showing the great difference there is in the *quality* of the heat emitted from various sources, and enabling us almost to visualize the vibrating atoms of the incandescent body. Following this comes an inquiry into the distribution of heat in the spectrum of the

* Contributions to Molecular Physics in the Domain of Radiant Heat. By JOHN TYNDALL, LL.D., F.R.S., &c. (London: Longmans, 1872.)

† i.e. pervious to heat rays.

electric light. This establishes the fact that even from so overpowering a source as the electric light the vast majority of rays emitted are purely calorific, and thus utterly escape our vision. To convert these invisible calorific rays into visible light rays was the high object of the next research. And here likewise Professor Tyndall succeeded. This transmutation of rays, or calorescence as it is called, is perhaps the most brilliant discovery contained in this volume. From using radiant heat as a means of investigation, Professor Tyndall now passes on to light. Employing the powerful beams of the electric light the chemical decomposition of certain vapours is effected, and veritable clouds and portions of sky are thus artificially formed. This leads on, finally, to a possible explanation of the structure of cometary bodies, a long-standing enigma among astronomers.

Such are the salient points in these profound researches. The essence of a dozen years is here collected into a work that will be invaluable to the student of nature; to whom it affords a model of scientific inquiry, set forth in the most lucid and forcible language.

"MIDDLEMARCH."

It is not an easy thing for a writer who has already achieved such a reputation as that which George Eliot had already won to meet the expectation of the public, and fully to maintain a position so high. But now that "Middlemarch" is completed, we believe that in the judgment of the most intelligent critics, it will be considered to have done this and more than this for its gifted authoress. It is not only equal to any of her former books, but we doubt whether in pure intellectual strength, clear, and vigorous thinking, knowledge of the heart, and skill in depicting some of its subtlest workings, and terse epigrammatic style, it does not surpass them all. As a story, Adam Bede was more exacting, but there is a wealth of intellectual resource in "Middlemarch" to which the earlier work cannot pretend. Its pages sparkle with the gems of thought so lavishly scattered over them, and we fancy the thoughtful reader will be grateful to the writer for publishing the book in instalments, and thus giving him better opportunity to appreciate beauties which in a more rapid perusal might have escaped his notice. For ourselves we have again and again laid down the book, that we might follow out the train of thought suggested by some observations as lofty in its moral tone as it is profound in its conception. Such a book may be called a novel, but nothing could be more unjust than to place it in the same class as the multitude of worthless and mischievous books with which this description would seem to identify it. As a novel, it is, in fact, altogether unique and in a class of its own for its charming bits of word-painting, its delineations of character so startling in their vividness and truth, its striking suggestions on some of the most difficult questions, its touches of tender pathos and poetic beauty, and not least the quiet and quaint humour which often lights up its pages, give it a character altogether distinct not only from the common horde of novels, but even from the select few which have attained a just distinction. We do not of course regard it as a perfect book. Indeed, we have a painful sense of deficiency, and lay it down with a feeling of melancholy, that when there is so much that is true and beautiful, one thing should be so conspicuous by its absence. Dorothea is a character of remarkable beauty. Nothing can be more truly and deeply religious than the spirit in which she takes up the cause of Lydgate, and in reply to the arguments of the prudent and conventional people who would have dissuaded her from her generous purpose, thus enunciates her own ideal of life's obligation and work—"What do we live for," she asks, "if it is not to make life less difficult to each other? I cannot be indifferent to the troubles of a man who advised me in my trouble and attended me in my illness." There is a moral grandeur seldom reached in the way in which she bears the heavy tribulation which she had to pass in consequence of the discovery of her lover's supposed faithlessness, and above all, in the heroic and truly Christian resolve with which, crushing out the anger which she felt she had a right to cherish, she persevered in her kindly purposes towards one whom she supposed to have wounded her in her tenderest point. "In her first outleap of jealous indignation and disgust, when quitting the hateful room, she had flung away all the mercy with which she had undertaken that visit. . . . But that base prompting, which makes a woman more cruel to a rival than to a faithless lover, could

have no strength of recurrence in Dorothea, "when the dominant spirit of justice within her had once overcome the tumult, and had once shown her the truer measure of things. All the active thought with which she had before been representing to herself the trials of Lydgate's lot, and this young marriage union which, like her own, seemed to have its hidden as well as evident troubles—all this vivid sympathetic experience returned to her now as a power—it asserted itself as acquired knowledge asserts itself, and will not let us see as we saw in the day of our ignorance. She said to her more irremediable grief that it should her more helpful, instead of driving her back from effort." A very healthy and in the truest sense Christian result, but we seek in vain for the development of the religious sentiment here. There is the strong sense of justice which enables her to triumph over a temptation which must have been powerful, there is the "deep sympathetic experience" which leads her to extend a helping hand to one in trouble like her own, and in order to do it, to sacrifice some of her own natural indignation, the influence of her own "irremediable grief" stirring her up to help others, the sense of a place in the "involuntary, palpitating life" of the world around; which made her feel that "she could neither look out on it from her luxurious shelter as a mere spectator, nor hide her eyes in selfish complacency." But that is all, and much as we admire the character, we doubt whether such influences, standing alone, have ever sufficed to develop such nobility.

Of her exposure of a character such a Bulstrode's, in which there is a complete separation between the religious experience and the daily life, we have already expressed our opinion. The lesson is taught with great force and impressiveness, and it is one which is greatly needed. If there are few who would openly avow with Mr. Dunker that he "had never conceived that trade had anything to do with salvation," there are numbers who act upon the belief that the preacher who, whether by the pulpit or the press, is able to shatter this hideous perversion of religious truth, is doing a great service. Anything more powerful than the picture of Bulstrode we have seldom met. With such a subject an inferior artist would have been sure to have fallen into an exaggeration which would have destroyed the whole effect; but George Eliot's is no prentice hand, and the very restraint she exercises only increases the terrible power of the portraiture. The chapter which contains the closing scene of this man's dark story is headed by that well-known passage from the "Pilgrim's Progress," in which the jury record their separate verdicts upon Faithful. It then proceeds:—

"When immortal Bunyan makes his picture of the persecuting passions bringing in their verdict of guilty, who pities Faithful? That is a rare and blessed lot which some greatest men have not attained, to know ourselves guiltless before a condemning crowd—to be sure that what we are denounced for is solely the good in us. The pitiable lot is that of the man who could not call himself a martyr, even though he were to persuade himself that the men who stoned him were but ugly passions incarnate—who knows that he is stoned, not for professing the right, but for not being the man he professed to be.

"This was the consciousness that Bulstrode was withering under while he made his preparations for departing from Middlemarch, and going to end his stricken life in that sad refuge, the indifference of new faces. The dutiful merciful constancy of his wife had delivered him from one dread, but it could not hinder her presence from being still a tribunal before which he shrank from confession and desired advocacy. His equivocations with himself about the death of Raffles had sustained the conception of an Omniscience whom he prayed to, yet he had a terror upon him which would not let him expose them to judgment by a full confession to his wife: the acts which he had washed and diluted with inward argument and motive, and for which it seemed comparatively easy to win invisible pardon—what name would she call them by? That she should ever silently call his acts murder was what he could not bear. He felt shrouded by her doubt: he got strength to face her from the sense that she could not yet feel warranted in pronouncing that worst condemnation on him. Some time, perhaps—when he was dying—he would tell her all: in the deep shadow of that time, when she held his hand in the gathering darkness, she might listen without recoiling from his touch. Perhaps: but concealment had been the habit of his life, and the impulse to confession had no power against the dread of a deeper humiliation."

The story ends as clear-sighted readers must have conjectured that it would, but the manner in which the dénouement is worked out affords another example of the writer's marvellous power. Dorothea is to be made happy, but not without first passing through another bitter experience. Her unexpected breaking in on Will and Rosamond, the mistake into which she naturally fell, and the fearful suffering which it caused to all the three—the eloquent and indignant reproaches which Will heaped upon the companion whose false and compromising position was due as much to his selfishness as to her own weakness—the agonies of Dorothea's night and the noble resolution of the morning,

by the carrying out of which her own simple adherence to right and obedience to her more generous impulses wrought out deliverance for the others and happiness for herself—are depicted with surpassing power. We are bound to say, however, that Ladislaw is no favourite of ours, and we hardly understand why one who, except in the single instance of his relations with Bulstrode, has shown so little nobility, should win a woman like Dorothea. The affection with which the artist regards her is shown in the last touches which she gives to the portrait ere she finally dismisses it:—

"Certainly those determining acts of her life were not ideally beautiful. They were the mixed result of young and noble impulse struggling under prosaic conditions. Among the many remarks passed on her mistakes, it was never said in the neighbourhood of Middlemarch that such mistakes could not have happened if the society into which she was born had not smiled on propositions of marriage from a sickly man to a girl less than half his own age—on modes of education which make a woman's knowledge another name for motley ignorance—on rules of conduct which are in flat contradiction with its own loudly-asserted beliefs. While this is the social air in which mortals begin to breathe, there will be collisions such as those in Dorothea's life, where great feelings will take the aspect of error, and great faith the aspect of illusion. For there is no creature whose inward being is so strong that it is not greatly determined by what lies outside it. A new Theresa will hardly have the opportunity of reforming a conventual life, any more than a new Antigone will spend her heroic piety in daring all for the sake of a brother's burial: the medium in which their ardent deeds took shape is for ever gone. But we insignificant people with our daily words and acts are preparing the lives of many Dorotheas, some of which may present a far sadder sacrifice than that of the Dorothea whose story we know.

"Her finely-touched spirit had still its fine issues, though they were not widely visible. Her full nature, like that river of which Alexander broke the strength, spent itself in channels which had no great name on the earth. But the effect of her being on those around her was incalculably diffusive: for the growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

We had marked several brief passages for extract and comment as examples of the fruitful wisdom to be found in the book. But we have already exceeded our space, and must take our leave of it with expressing our opinion that it is the greatest literary success we have had for a long time.

MORE CHRISTMAS BOOKS.*

This splendid serial (1) is now completed, and will form a handsome drawing-room volume or Christmas present. We have from time to time noticed the several parts as they appeared, and have not space for such a critical examination as the finished volume deserves. Both the designs and the letter-press are the fruit of personal observation and indefatigable toil. "The two pilgrims," says the preface, "have belted London with their footprints, and have tarried in many strange places—unfamiliar to thousands who have been life-long dwellers within the sound of Bow Bells. Wherever human creatures congregate there is interest in the eye of the artist and literary observer; and the greatest study of mankind may be profitably pursued on any rung of the social ladder—at the workhouse threshold, or by the gates of a palace." The result is now before the public in this fine book, in which Gustave Doré has employed the master's pencil to depict, at first hand, scenes in every grade of London life and architecture. Not a few persons will learn from this great illustrated work—from the lively descriptions of Mr. Jerrold, and the graphic delineations of M. Doré—more of the conditions of that life than they have ever known before. About two hundred engravings, including some fifty full-page and elaborate pictures, testify to the genius and versatility of the artist. Many of the best of his designs are contained in the last issue, which comprises a "A Garden Party at Holland House," "A Ball at the Guildhall," "A River-side Street"—marvellous in its picturesque effects—"Found in the Street," and other scenes of fashionable, busy, or humble life. A highly fanciful design of the traditional New Zealander surveying the

1. *London: a Pilgrimage.* By GUSTAVE DORÉ and BLANCHARD JERROLD. (Grant and Co.)
2. *A Picture Gallery of Sacred Art. A Picture Gallery of British Art.* (London: Sampson Low, Marston and Co.)
3. *Sunday Chats for Sensible Children.* (London: Cassell, Petter, and Co.)
4. *Morag: A Tale of Highland Life.* (Nisbet and Co.)
5. *The Romance of the Streets.* By a LONDON RAMBLER. (Hodder and Stoughton.)
6. *Lily Hope and Her Friends.* By HETTY BOWMAN, author of "Chapters in the Life of Elsie Ellis." (Johnstone, Hunter, and Co.)
7. *The Cottagers of Glenburnie.* By MRS. HAMILTON. (Johnstone, Hunter, and Co.)
8. *New Encyclopædia of Illustrative Anecdote, Religious and Moral, Original and Selected.* With Introduction by the Rev. DONALD MACLEOD, one of Her Majesty's Chaplains. (E. Stock.)
9. *In the Golden Shell; a Story of Palermo.* By LINDA MAGUIRE, with illustrations. (Macmillan and Co.)
10. *Scenes in Old London.* By the Author of "Fuel for Our Fires," &c. (Religious Tract Society.)

* *Middlemarch.* By GEORGE ELIOT. Book VIII. (Edinburgh and London: Blackwood.)

ruins of London brings M. Doré's labours to a close. With many imperfections, this is a great work, which would have been impossible had there been no such artist as Doré to lend the aid of his magic pencil, and no such enterprising publishers as Messrs. Grant to offer it to the public.

Messrs. Low and Co.'s two handsomely-bound quarto volumes (2) contain photographs of standard pictures, printed by the Woodbury process, rivalling in cheapness and rapidly the work of the copper-plate printer. The first faithfully renders the masterpieces, taken from sacred story, of Raphael, Correggio, Guido, and Murillo, with some designs from Reynolds, Delaroche, Cornelius, and other modern painters. In the second volume are photographic copies of twenty well-known paintings, some of them marvellously brought out, by our most distinguished British artists, Wilkie, Turner, Frith, MacIise, &c., selected with a view to give as much variety as possible in a small compass. Each volume is a seasonable contribution to the gift-books of the season, and will be an ornament to the drawing-room table.

In this volume (3) the enterprising publishers of Belle Sauvage-yard have provided an *olla podrida* which will make even sensible children wiser. There are stories of persecution and martyrdom meekly borne, sketches of Eastern nations and their customs, visits to places in the Holy Land, descriptions of the Nile, and St. Paul's Cathedral, chapters on Milton and Bunyan, and pictorial illustrations on well nigh every page—the whole being bound up in a bright green cover which itself encloses a fund of varied and compact information.

One of the most touching children's stories we have for a long time read is "Morag, a Tale of Highland Life" (4). Morag is a keeper's daughter—a mere child, yet she does almost a woman's work, the whole responsibility of keeping the keeper's house being thrown upon her, and she has also to aid him in many small matters beyond this. A little high-bred girl on a visit from the town is greatly taken by seeing Morag day by day at her work, and becomes companion to her, and is the means of awakening in her some desire for knowledge. The two become companions, and their after lives are in many ways associated. We should wrong the author by too closely analysing the story in detail; suffice it to say that the little volume abounds in picturesque passages, fine touches of character, and is not lacking in pathetic interests, which perhaps rise to rather too high a point at the close. With its nice illustrations, we must say that we have seldom seen a more beautiful present for a young girl than "Morag."

"The Romance of the Streets," by a "London Rambler" (5), brings us back to the stern interests of real life. It consists of some nine chapters, which deal with "Street Arabs," "The Fallen," "Jack Ketch's Warren," "Sunday Night in the Taverns," "Subjects of Misfortune," "Drunkards," "London Thieves," and so on. There is a matter-of-fact air about the book, which distinctly shows that it is the work of one who has come into frequent contact with the persons and the scenes he describes. It is full of instances and examples of the most painful character; but it is written in a style which, though not graphic, is quiet and inobtrusive, and is perhaps even more attractive and convincing than if it were. He very often makes his characters tell their own story, and this style is mostly always effective. It is packed full, too, of curious information about Low London, and never fails in accounts of charitable institutions; so that, considering how many at this season bestir themselves to help their poorer and fallen brethren, it is not so unreasonable as it might seem on a first thought. We can cordially recommend it.

"Lily Hope and Her Friends" (6) is such a book as on its own account would have challenged attention; but in view of the circumstances in which it appears, a very mournful interest attaches to it, for the writer has passed away since it began to be issued in a magazine. It is full of quiet refinement, and knowledge of young character just in process of formation. Miss Bowman was clearly a woman of delicate mind, a keen observer, and a mistress of style. The book is admirably written; the incidents are well chosen and skillfully wrought out, and Lily, as well as Edith, are careful studies of girl life. With its pleasant illustrations and nice "got up," it makes a very handsome volume.

"The Cottagers of Glenburnie" (7), the prose masterpiece of Mrs. Hamilton, one of Scotland's famous song-writers, has been a household word in Scotland for many years. Its lesson has still as much need as ever to be con ned both on this side of the Tweed and on the other. Mr. Mason and Mrs. McClarty are both admirably rendered and skillfully contrasted. We confess that, after a lapse of many years, in coming back to the book, we find a freshness such as we miss in many later books—a proof decisive as to its real insight and worth. Nicely illustrated as it is, we hope a new career of usefulness is before it. It would form a nice Christmas present to youngsters—especially to girls—whose destiny it will be to earn their own bread.

For a book to give to a preacher or public speaker, we could hardly recommend a more useful one than the "New Encyclopedia of Illustrative Anecdote" (8). It is well arranged alphabetically, and is very copious in topics. The Rev. Donald Macleod writes a good preface, in which he says:—"The anecdotes are professedly authentic, and have been so classified as to make it easy to discover one adapted for any subject."

"If judiciously used, I have no doubt that this work will prove a great boon to many, especially those who have to address the young or the ignorant, for the true secret of fixing their interest is to *objectivise* each truth, and display its power in graphic illustration." We can corroborate this report and recommend the work.

"In the Golden Shell" (9) is a story of Palermo, very attractively told by Miss Mazini, who has written a good deal in some of our best magazines for the young. In the present case we have a very interesting narrative, in the course of which a large amount of information is conveyed as to the manners and customs of the Italians, and especially to the ways of life in a great city. It is very nicely got up, and has one or two pretty illustrations.

"Scenes of Old London" (10) gives a series of graphic pictures of historical sites in the metropolis; St. Paul's and St. Paul's Cross are described, as well as Smithfield and its martyrs; and various historical episodes, intimately connected with scenes in London, are commemorated. The little book will be found instructive and pleasantly readable.

A few words must suffice for some other Christmas books that lie before us. *Jessie's Work* (Seeley, Jackson, and Co.) is a story intended to illustrate faithfulness in little things, and the excellent moral influence that may be exercised on those about her by a young invalid. It is well adapted as a present for girls. For a younger class Messrs. Seeley and Co. offer *Busy Bee*, a short story in large type, which tells of the adventures and misadventures of Bessie Allen. The numerous illustrations by Detaile are striking, picturesque, and humorous. In addition to other Christmas books, Messrs. Griffith and Farren have produced a collection of enigmas, charades, acrostics, and conundrums, under the title of the *Modern Sphinx*, which will exercise the ingenuity of our juvenile friends during the holidays; also *Granny's Story-Box*, a number of fanciful legends, and the *New Baby*, a simple story of infantile experiences, told by the aid of some good and characteristic woodcuts.

THE MAGAZINES OF THE MONTH.

Macmillan's Magazine has only seven contributions, of which two are poems; so that there is necessarily some lack of variety; but it cannot be said that the part wants freshness. "A Slip in the Fens" is very well suited to take the place of Mr. Black's "Phaeton," though it very directly contrasts with that, being less picturesque, while strongly descriptive, and perhaps more inclined to deal with the grander and more tragic elements of human life, if we can guess from the opening chapters, which introduce us to a few quite original characters in a way that promises high things indeed. The author has succeeded in thoroughly awakening our interest in Lillingstone and Elsie—who is vividly presented by a few piquant touches. Mrs. Oliphant, in this instalment of "The Two Marys," makes some fine points with the Italian French teacher, M. Bonaventura; and certainly we have as yet had no finer specimen of her unaffected subtlety and power, always associated with some hint of scorn for some inoffensive phases of human nature, than we have here. Mr. Hutton is finely appreciative and thoughtful in his article on "Tennyson," but does he not uniformly approach this poet too much from the speculative side, concerning himself first of all with the *body* of thought in Mr. Tennyson's writings, and creating unnecessary and over-expanded approaches to it? Poetry should surely include philosophy, as the body includes and conceals the skeleton, which is yet essential to it. The difference between Mr. Hutton and Mr. Swinburne as to the morality of art is *radical*, and no logic can possibly draw them nearer to each other. It lies in their *assumptions*; and it is almost waste of time to debate, though Mr. Hutton cannot help saying many fine things. But we despair of his converting Mr. Swinburne to any one point wherein they differ.

The *Contemporary Review* has another of Mr. Herbert Spencer's subtle, self-contained, and *nonchalant* articles on "Sociology." He is still concerned with the subjective difficulties lying in the way of the subject—arguing that the most simple social phenomenon is the outcome of a host of long-working, very complex influences, and that the due apprehension of these requires the operation of an equally versatile and complex intelligence. The article is full of piquant instances, and is itself worth the price of the part. Some of the illustrative instances gathered from savage life are very strange. "The Jesuits in England" does not convey much that is new; and Mr. Fairbairn's essay on the Westminster Confession is severe enough upon that document, and on the churches which still hold it forth as their symbol, with a sort of half-justification for individuals in said churches, who can still contrive to make ends meet easily—the end of conscience and the end of "comfort," as Dr. Wallace, of Edinburgh, would perhaps put it. Mr. Fairbairn is quite right in his praise of Principal Tulloch's "Rational Theology," but he is still more right in what he merely hints—that Dr. Tulloch's book is in no sense a *history*, but a very striking example of that defect of complex faculty with which Mr. Herbert Spencer is concerned; or else must be acknowledged as a too determinate attempt to read *private* ideas into the men of the past for indirect justi-

fication. Two lighter articles on "Old Violins," and "Björnstjerne Björnson" are very readable, and form a pleasant relief to the heavier matter.

St. Mark's concludes Miss Ingelow's "Off the Skelligs," which it is possible we may ere long notice at some length. Mr. Charles Camden's "Rambles in Sussex" are very pleasant; and Mr. Henry Holbeach is very good on Lord Solborne (Sir Roundell Palmer), who, wanting self-esteem, is saved by reason of a dignity which is matter of sentiment and conviction. "We see in him great intelligence and immense power of continuous sustained action in his intelligence, but the intelligence is not of the highest." The article is incisive, pointed, yet not quite satisfactory. "The Autobiography of an Irreconcilable" is intensely interesting and now and then (unconsciously) humorous. Mr. R. A. Proctor's article on "A Missing Comet and a Coming Meteor Shower" is, like all his writings, careful and full of fact, yet light-some and attractive. He is one of the few true men of science who can really write popularly.

Dark Blue is to our mind most interesting in its less pretentious contributions—an exceptional position for a magazine, especially a new one. "Hacketty Farm" is a story exquisitely told. A "First Representation" is decidedly clever, and the "Azores" is an excellent travel-sketch; while there is much knowledge and good sense in "Elementary Schools." But we demur to some of the assertions in the article on "Henry Irving," &c., as being partial and extreme. "Father Christmas" is hardly worthy of its place here.

The *Congregationalist* has an excellent sketch of a good and great man—"Thomas Raffles"; a thoughtful criticism of Mr. Tennyson's new idyll, in which, perhaps, the inner meanings are drawn out somewhat too definitely; a warm-hearted "Christmas Homily," fitted for the season, from Mr. Samuel Cox, and a somewhat smart, though we fear, too true essay on a class of country ministers which, we hope, is not on the increase. This magazine, as we are glad to see, goes along with unflagging energy; from the editor's address we may be assured that the numbers for 1873 will be even better than those for 1872.

"The Preacher's Lantern" this time gives a picture of Mr. Baldwin Brown as a preacher. He is declared to be a Matthew Arnold (poet) in the pulpit, and he is likened to Mr. Maurice in some points, and characterised as *manly*, which he undoubtedly is; but he has a certain effusive subtlety of sympathy, if not of intellect, which is hardly covered by the first comparison, and a practical clearness of tone which is hardly covered by the second. "Manliness of tone" well describes it; though, like both Mr. Arnold and Mr. Maurice, he will always address the few rather than the many, who do not value *refinement in itself*. The other contents are good, and "Our Sunday School Address" is calculated to be very useful.

Good Things comes to us very slightly changed in character, though changed in name. Miss Beata Francis always writes in a pleasant and graceful vein, and this account of "My First Christmas in Australia," though not equal to some of her fables, is very good. "Sinbad in England" is clever, but too eccentric and satirical to be quite successful with children. "Etty in the Castle" is in Charles Camden's best vein, and "Marguerite and Rosette" goes on admirably. The illustrations are very good, especially the full page, "I like my cat." Miss Saunders's stories for the adults are scarcely what we should have expected. "The Letter-box" and "Puzzledom" are real accessions to the magazine.

Good Words is just a little heavy. Mrs. Oliphant winds up "At His Gates," meting out a "mixed" justice to Drummond and Haldane and the rest. "The Fate of Pets" is interesting and rather painful. "Serbian Folk-lore" is curious, and will excite comparisons. "Buddhist Preaching" is most readable, and so is "In the Tropics," by Rev. A. W. Thorold. Mr. Charles Camden in "Busy Margie" conveys a deal of information on old Welsh customs in the lightest possible way. Mr. Stevenson tells us of Ziegenbalg's last days with peculiar enthusiasm, and Miss Betham-Edwards has a very sweet and finished poem—"Dreams that Came True."

The *Sunday Magazine* shows remarkable vigour. "Crooked Places" goes on well, full of character and axiomatic wisdom as all Edward Garrett's writings are. "Our District" is very graphic, and seems to be a genuine account of things seen and done, testifying once more that truth is stranger than fiction. A new story by Mrs. Charles begins well; and the first of the sketches—"In Reformation Times"—which has been full of information, is concluded. "Henry Lawrence," by Dr. George Smith, is really admirable, and gives some new facts about that great man's benevolent schemes, especially the "Lawrence Asylums."

Now we reach a budget of Christmas numbers, only some of which we can at this time afford to notice. *Good Cheer* comes first to hand: it consists of seven stories and one poem—"The Legend of the Holly," which is pretty and has a finished ornamental design. "The Glover's Daughter" is a story of strong interest, full of character and with striking situations. It might well have been elaborated so as to fill the whole number; and if it had thus displaced "Fair Margaret," which sadly lacks refinement and elevation, very few we fancy would have regretted it. "Two Winter

"Days" is neatly told, and "La Bonne Mère" "Nannette" might have been better if the writer had taken more care with the "setting" of it. But, on the whole, *Good Cheer*, with some exquisite illustrations by Small and Walker, is worthy to succeed the admirable works which have already appeared under that title.—"One New Year's Night," the Christmas number of the *Sunday Magazine*, is still more surprising; for only a limited line of interest can be traversed by the story-writers for it. Yet the part is varied, fresh, and well written. The first story and "Miss Charlotte's Pride" are especially good. "Paying Bill Harding" has the smack of real life, and "Rose Salterre" has a surprising felicity of touch.—"Bread and Cheese and Kisses," is the Christmas number of *Tinsley's Magazine*, is written by Mr. Farjeon in that vein of mixed realism and pathetic sentiment, and simplicity of which, since Dickens, he is almost the greatest master. He is never coarse, though he deals with coarse life and coarse characters, and in the outset of this story he introduces us to what might in other hands have been so. Ben Sparrow and Totty are two capital studies, and Saul Fielding is powerfully delineated. Some of the scenes at the diggings are sufficiently sensational. Throughout we have taken of high inventive instinct, working with much self-respect. It is a pity some of the illustrations were not better.—"London Mixture" is the Christmas number of *Good Things*, and we cannot help regarding the title as unfortunate; though on a very prosaic thread the authors—the writers of "Lilliput Levee," "King George's Middy," and "The Boys of Axleford"—manage to string many fine fancies, quaint pictures, and interesting incidents. We especially like "The Three Oranges" and "John Short's Courtship," and the poem "Gay Childhood's Dirge" is at once very finished and very humorous. We regret that the illustrations are so unequal—one or two of Mr. Hughes's are fine, but hardly suitable; others of his are indifferent, and the rest are unworthy, or else miserably ill printed.—In a "Round of Stories for Christmas Circles" we have a sort of Christmas number of "the *Christian World Magazine*. It contains three stories by Miss Worboise, two by Marianne Farningham, three by Miss Maggie Symington, and one by Miss M. A. Paull—"The Angel of the Woodland"—which, though short, we are inclined to like the best. "Listening for the Bells" is very good, and so is "Hilda's Ghost." "The Legend of Warleigh Place" is perhaps the most ingenious, but it is rather more in the line of the ordinary conventional Christmas story.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTHS.

MIRAMS.—Sept. 12, at Collingwood, Victoria, the wife of Mr. John Mirams, bookseller, of a daughter.
FULLER.—Dec. 9, at Grafton Villa, Winchester, the wife of the Rev. W. H. Fuller, of a daughter.

MARRIAGES.

GERE-COOKSEY.—Dec. 4, at Mayers-green Congregational Chapel, West Bromwich, by the Rev. John Griffith Jukes, Edward Williams Gere, of Gloucester, to Mary Katherine (Kethe), eldest daughter of Joseph Cooksey, of West Bromwich.

DEATHS.

WHITRIDGE.—Dec. 4, at Chapel House, Oswestry, Miss Catherine Whitridge, in her 70th year.
RODHOUSE.—Dec. 6, at his residence, Newtown Desford, very suddenly, Mr. George Rodhouse, for many years one of the deacons of the Congregational Church, London-road, Leicester, in his 58th year.

Markets.

[CORN EXCHANGE, MARK LANE, Monday, Dec. 9.]

We had a small supply of English wheat fresh up for to-day's market, and from abroad arrivals are moderate. The best samples of English wheat made last Monday's prices, and foreign likewise met a retail inquiry without alteration in values. Of flour the arrivals from abroad were good, and prices were barely supported. Peas, beans, and Indian corn were exchanged in value. Malting barley of best description was fully as dear; grinding sorts were 6d. per qr. lower. Of oats we have large arrivals. Old oats maintained last Monday's prices. For new oats a decline of 6d. per qr. was submitted to. At the ports of call few fresh arrivals are reported. Prices for cargoes of all descriptions of grain are the same as last week.

BREAD, Monday, Dec. 9.—The prices in the Metropolitan are, for Wheat Bread, per 4lbs. loaf, 7½d. to 8d., Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Dec. 9.—The total imports of foreign stock into London last week consisted of 5,572 head. In the corresponding week last year we received 10,475; in 1870, 12,070; in 1869, 7,433; and in 1868, 3,897 head. There has been more steadiness in the cattle trade to-day, and prices have remained the same as last week. A much larger supply of home-bred beasts has been on sale, and the near approach of Christmas accounts for the improved quality of the stock. From Leicestershire there were about 1,200 head, from Lincolnshire about 100; from Norfolk about 200; from Hereford about 600; from other parts of England about 500; and from Scotland 100, of which 80 were from Aberdeen. The tone of the demand was certainly not so healthy as on Monday last; nevertheless salesmen were forcing, and for the best breeds 5s. 10d. to 6s. per 8lbs. was obtained, although not freely given. From Ireland there were some 300 beasts

and 600 cows, for which very irregular rates were realised. Foreign stock was very poorly represented, there being only 203 Dutch and 73 from Gothenburg, and for these, with a slow inquiry, prices ruled about the same as last week. There has been only a moderate supply of sheep on offer, and English breeds have come to hand in good condition. The trade has been quiet on former terms. The best Downs and half-breeds have sold at 6s. 10d. to 7s., and the best Dutch animals at 6s. 6d. to 6s. 10d. per 8lbs. Calves have been steady at about late rates. Pigs have sold on former terms.

METROPOLITAN MEAT MARKET, Monday, Dec. 9.—The market to-day was fairly supplied with meat of all qualities. Trade was not active, but for prime qualities full prices were realised.

PROVISIONS, Monday, Dec. 9.—The arrivals last week from Ireland were 1,000 firkins butter, and 5,842 bales bacon; and from foreign ports 22,201 packages butter, and 842 bales bacon. We have no improvement to notice in the demand for Irish butter: with the exception of the sale of some third Corks, little doing. Foreign of fine quality sells well, but other descriptions more slowly. Bacon has sold fairly, particularly towards the close of last week, when buyers took more freely; prices are without change. Lard and hams in moderate demand.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 9.—The supplies of English potatoes are moderate, and for sound qualities there is an active demand at extreme rates. With foreign potatoes the markets are extensively supplied, last week's importation having been 1,621 tons and 970 sacks from Dunkirk, 1,163 tons and 15,543 bags from Antwerp, 120 tons and 1,109 bags from Boulogne, 190 tons Dieppe, 34 bags Ostend, 1,152 bags and 359 tons Rotterdam, 3,896 bags Harlingen, 373 bags Hamburg, 175 tons Groningen, 517 tons Stettin, 140 tons Calais, 274 tons Rouen, 85 tons Gravelines, and 188 bags from Paris. The following are the quotations:—Kent Regents, 160s. to 200s. per ton; Essex and other Regents, 120s. to 160s.; Rocks, 110s. to 130s.; foreign, 60s. to 120s.

WOOL, Monday, Dec. 9.—The wool market has been very firm. Business in English qualities has not been extensive, but the inquiry has been healthy, and values have been well maintained.

OIL, Monday, Dec. 9.—Linsed oil has been quiet. Rape has sold slowly at drooping prices. Other oils have met a limited inquiry.

TALLOW, Monday, Dec. 9.—Market inactive. New Y.C. on the spot 45s. 9d., old 43s. 3d. per cwt. Town allow, 43s. 3d., net cash.

COAL, Monday, Dec. 9.—Market firm, at last week's rates. Hettons, 26s.; Hettons South, 25s. 9d.; Hettons Lyons, 24s. 9d.; Harton, 24s. 9d.; Haswell, 26s.; Hartlepool original, 26s.; Hartlepool East, 25s. 9d.; Hawthorn, 24s. 6d.; Kelloe, 25s. 6d.; Lambtons, 25s. 6d.; Tees, 25s. 9d.; Tinstall, 24s. 9d.; Holywell Main, 24s. 6d.; Hartley's, 25s. 3d. Ships fresh arrived, 38; ships left from last day, 6; ships at sea, 55.

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills.—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS and Co., Homoeopathic Chemists, London." Also, makers of Epps's Cacaoine, a thin, refreshing beverage for evening use.

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DECEMBER 2nd, 1872, until further notice.

STATIONS.		To LONDON (Week-days).				
		a.m.	a.m.	p.m.	p.m.	p.m.
Birmingham (New-street Station).....	dep.	8 25	11 20	2 35	5 16	6 35
London { St. Pancras ...	arr.	12 0	2 52	6 40	8 40	9 57
London { Moorgate-st. ...	arr.	12 14	3 8	7 4	8 56	10 13

STATIONS.		FROM LONDON (Week-days).				
		a.m.	a.m.	a.m.	p.m.	p.m.
London { Moorgate-st. ...	dep.	...	9 38	11 27	2 43	4 40
London { St. Pancras ...	dep.	6 15	10 0	11 45	3 0	5 0
Birmingham (New-street Station).....	arr.	10 13	1 45	3 10	6 25	8 15

Through Carriages between Birmingham and St. Pancras by All Trains.

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We lay special stress upon one point, namely, that our pages shall be *inviting*—full of repose and delight. We shall hope to keep well in sight of the Land of Beulah and the Delectable Mountains. Giant Despair we will have none of, and Mr. Greathart, and Faithful, and Hopeful shall be at hand to cheer up Mr. Ready-to-halt, or to see the women and children along the doubtful places—which latter, however, we shall prefer to skirt, or wholly to shun.

Rest, Love, Joy—these are three of the sweetest words known to mortal or immortal lips, and we would inscribe them on our gates in every form and hue of invitation. These are not graces in themselves, however, but only as they are grafted on the stem of faith, zeal, self-abasement, and diligence. "The first grace is faith, the last is love; first comes zeal, afterwards comes loving-kindness; first comes humiliation, then comes peace; first comes diligence, then comes resignation." May it be our blessedness, then, as years go on, to help to mature all graces;—fearing and trembling, watching and repenting because Christ is coming; joyful, thankful, and careless of the future, because Christ is come.

If we cannot promise to find or make a Garden or Sanctuary of the Soul, into which men may retire at will, on this "day of all the days the best," we yet hope to be able to do good service, in the way of helping to deepen the spiritual life,—which may be taken as the special purpose of our Magazine. The poor and lonely will have provision made for them in Narrative and Homily, and Story, and Song, and Parable, and Picture; and as for the holy and humble of heart, who, like the Cherubim, see God, and worship, we hope to learn much from them, and to give them something which they will prize in return. All classes will be kept in view, so that, as far as the "DAY OF REST" is concerned, a general truce may be called to the schemes which fill up the hopes and fears and wishes of everyday life; and the tide of worldliness be so stemmed, that the soul may have time and opportunity to meditate on the things which are above the world, and beyond the boundaries of space.

In one word, it shall be our endeavour to remove the false views of things which hold men in bondage, compelling them to give to God their fear, and to Mammon their love; to help them to rise to the stature of the fulness of Christ; and generally to throw open all the avenues of the soul, through which the breath and light of Heaven may come to us.

But enough of explanation. Promise in advance as we might, we know that it would still require to be left to the "DAY OF REST" itself to make friends or to lose them. Let us take leave, then, to refer the reader at once to the First Number, which will be published on 1st January, 1873.

Among the leading contributions to the First Year's issue of

THE DAY OF REST

May be mentioned:—

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By C. J. VAUGHAN, D.D., Master of the Temple.

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